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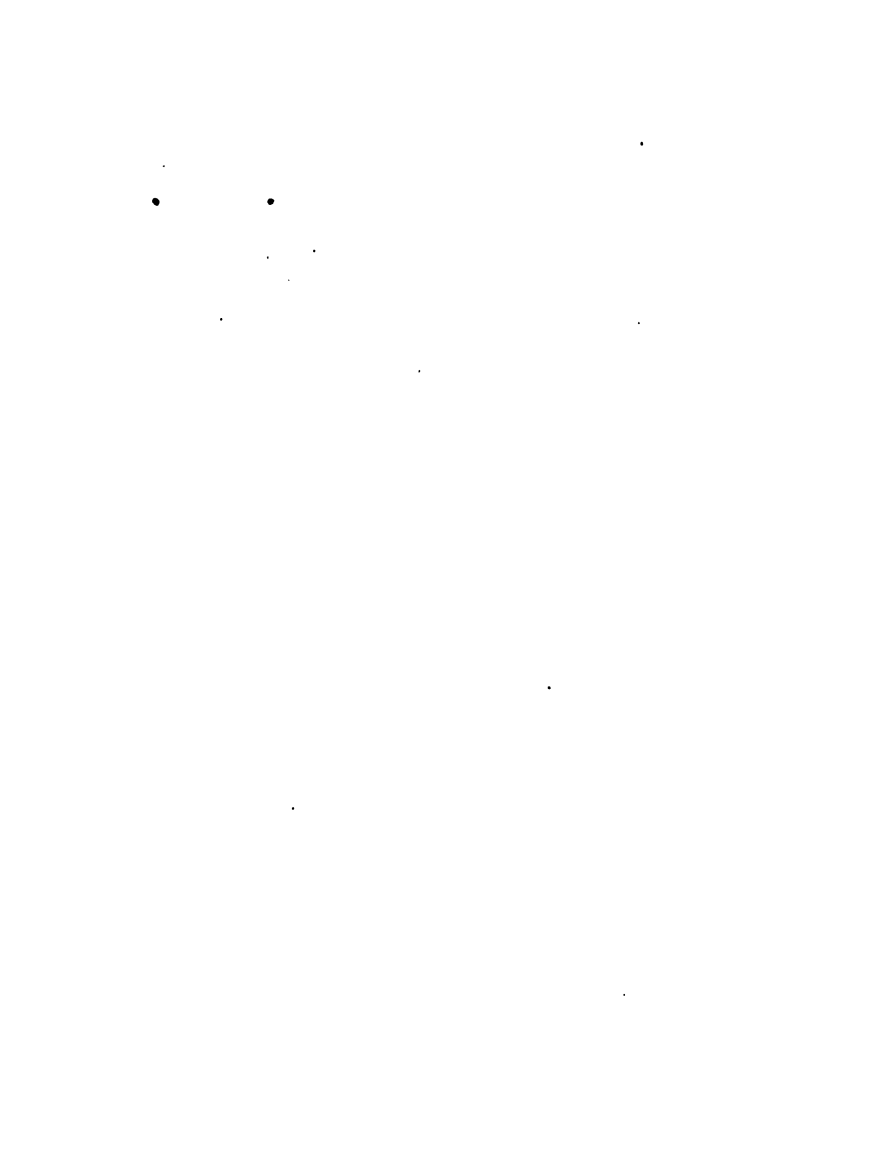
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A
T R E A T I S E
CONCERNING
THE
LIFE OF GOD IN THE SOUL OF MAN.

BY
THEODORE ECCLESTON.

"In Him was Life, and the Life was the Light of Men."
John i. 4.

MANCHESTER:
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S K E T C H
OF THE
L I F E OF H E N R Y S C O U G A L.

HENRY SCOUGAL, second son of Patrick Scougal, Bishop of Aberdeen, was born at Sutton, in East Lothian, June, 1650. His father, designing him for the service of God in the ministry, took the greatest care of him from his infancy, and had the pleasure to observe such a happy inclination in him to piety and virtue, even in his tender years, as answered his expectations. He very soon put away childish things, and by shunning the company of those of his own age, shewed very little fondness for childish amusements. He now began to look into the bible, and took a peculiar pleasure in reading the historical parts of it, curiously inquiring into the nature of the Mosaic economy, and wanted to be satisfied why the Jewish sacrifices and other ceremonies were now abolished. This inquiry set him upon prying into the grounds of the Christian religion, and afforded him infinite delight. As soon as he was able to read Latin authors, he was charmed with the speeches and debates of the Roman senate, and was wont to retire with some of the most ingenious of his fellows, to make little orations, debate on several points, and personate the senators. Not only did he love sermons, but took a pleasure in writing down such passages as affected him most.

At the age of fifteen, he entered the university, where he behaved with great modesty, sobriety and application. He disliked the philosophy then taught, and endeavoured after a thorough knowledge of natural philosophy; that philosophy, which has now happily got such a footing in the world, and tends to enlarge the faculties. 10

consequence of this, we may here observe, that when he was yet about eighteen years of age, he wrote the Reflections and short Essays now published; which, though a juvenile performance, not designed for the press, and some of them left unfinished, yet they breathe forth so much devotion, and such an exalted soul, as must convince us his conversation was in heaven.

No sooner had he finished his courses, than he was promoted to the Regency; where he made conscience of his duty, in training up the youth under his care, in the principles of learning and virtue. When any divisions and animosities happened in the society, he was very instrumental in reconciling, and bringing them to a good understanding. He maintained his authority among the students in such a way as to keep them in awe, and at the same time to gain their love and esteem. Sunday evenings were spent with his scholars, in discoursing against vice and impiety of all kinds, and encouraging religion in principle and practice. He allotted a considerable part of his yearly income for the poor; and many indigent families, of whatever persuasion, were relieved in their straits by his bounty; though so secretly that they knew not whence their supply came.

Having been a Regent for four years, he was at the age of twenty-three ordained into the ministry, and settled at Auchterless, a small village about twenty miles from Aberdeen. Here his zeal and fitness for his great Master's service, were eminently displayed. He communicated with great plainness and affection, and used the most endearing methods to recommend religion to his hearers. He endeavoured to bring them to close attendance on public worship, and joined with them himself at the beginning of it.

In the twenty-fifth year of his age, he was appointed Professor of Divinity in the King's College, Aberdeen, and though they were unanimous in their choice, he much declined a station of such importance, *from a modest sense of his unfitness for it.* And *has since been an ornament to his other stations in*

particular manner he applied himself to the exercise of this office. After he had guarded his students against the common artifices of the Romish Missionaries in making proselytes, he proposed subjects for public exercise; the one, of the pastoral care; the other, of casuistical divinity; but there were no debates he was more cautious to meddle with, than the decrees of God: *secret things belong to God, and things revealed, to us and our children.*

The inward dispositions of this excellent man, are best seen in his writings; and the whole of his outward behaviour and conversation was the constant practice of what he preached: the concurring testimony of several persons who knew him, and are yet alive in Aberdeen, assures us of it.

He was a person of a most amiable character, adorned by the most exalted piety; and such was his humility that all knew his worth but himself. His *Life of God in the Soul of Man*, with his Nine Sermons, are the most elegant compositions written in Scotland during the last century; and his piety shines so conspicuously in every page, that as a divine he is admired by Protestants of every denomination.

And now, we have only to add, that his health began to be impaired by incessant study, and about the twenty-seventh year of his age, he fell into a consumption, which wasted him by slow degrees. But during the whole time of his sickness, he behaved with the utmost resignation; nor did he ever show the least impatience.

When his friends came to visit him, he would say, "he had reason to bless God it was not worse with him than it was." "And," says he, "when you have the charity to remember me in your prayers, do not think me a better man than I am; but look on me, as indeed I am, a miserable sinner." Upon the twentieth day of June, 1678, he died, in the greatest calmness, in the twenty-eighth year of his age, and was buried in the *King's College Church*, Old Aberdeen.

INTRODUCTION,

SHEWING SOMEWHAT OF THE OCCASION AND NATURE
OF THE FOLLOWING TREATISE.

It is true enough, that this age abounds with controversy about religion, yet a great part thereof is about opinion or ceremony, or some external matters: and too few there are that enquire after true religion as to the life of it, or vital principle from whence it doth proceed, and the fewer the instances, the more valuable are they to a mind that can savour the excellency of it, and say, it is sweeter than honey and the honey comb.

Among the Sermons and other books about religion, it is not a few that have been searched by me, to find any hints of this precious odour, this nard, or any savour of it, or direction where to get this valuable pearl of great price; yet such a pearl there is, although it is hidden from the eyes of many pretenders to religion.

One of the nearest approaches to it, among the many writers I have of late met with, is a small Treatise, entitled, "THE LIFE OF GOD IN THE SOUL OF MAN," published some years ago, and recommended in a preface by Gilbert Burnet, late Bishop of Salisbury, in a fourth edition; with a little *Tract* at the end of it, called, "An Account of the *Beginnings and Advances of a Spiritual Life*;" both of which I

have with gladness observed; hoping they have been, and may be, an inducement to many to consider religion in a manner different from what they did before; and that not only for the sake of the person who did recommend them, but also for the matter recommended—the Life of God in the Soul; lost by the first Adam, restored by the second Adam, in whom the fulness of it dwells.

BISHOP BURNET, in his preface to “The Life of God in the Soul of Man,” by Henry Scougal, after speaking in general terms of the benefits of true religion, and the enslaving and corrupt effects of vanity and sin, says:—“My design in this preface being only to introduce the following Discourse, which was written by a pious and learned countryman of mine, for the private use of a noble friend of his, without the least design of making it more public. Others seeing it were much taken both with the excellent purposes it contained, and the great clearness and pleasantness of the style, the natural method and shortness of it, and desired it might be made a more public good; and knowing some interest I had with the author, it was referred to me, whether it should lie in a private closet, or be let go abroad. I was not long in suspense, having read it over; and the rather, knowing so well as I do, that the author has written out nothing here, but what he himself did well feel and know; and, therefore, it being a transcript of those divine impressions that are upon his own heart, I hope the native and unforced genuineness of it, will both more delight and edify the reader. I know these things have been often discoursed with great advantages both of reason, wit, and eloquence; but the more witnesses that concur in sealing these divine

"truths with their testimonies, the more evidence is thereby given."—*Extract from Gilbert Burnet's Preface.*

At this I am willing to hope the authors mainly drive, and not barely at certain religious habits of mind, wherein various restraints may be upon the vile affections of men, that too oft enslave the soul, and tyrannize over the understanding and its other noble faculties; yet these restraints I would by no means discourage or be accounted to disesteem.

In the observations I shall make upon the aforesaid tracts, or any other that may be mentioned, I do not design to question the good intent of either author, but to show, were this the inquiry of well-intended Christians, rather than the clamorous noise of parties one against another, about opinion, ceremony, and external rites, it would sooner reconcile our differences, and restore the charity too often wanting among the pretenders to religion.

"Religion," says the said author, "is an union of the soul with God, a real participation of the divine nature, the very image of God upon the soul; or, in the Apostle's phrase, it is *Christ formed within us.*"

If, then, religion, I mean that which is the life of it, is that which thus unites the soul to God, it must be some divine operative power, a living vital principle, sufficient not only to begin, but also to carry on and perfect a work so great, so glorious, and accompanied with so many advantages as shall both produce glory to God, and joy unutterable to the souls of men.

And, by the way, to obviate objections, and prevent being misunderstood, I would next a little mention what I intend, *by this sufficient power that must complete so great a work;*

and I would be always understood to mean the same divine principle, when at any time in this Discourse I may treat of it, under any of those Scripture names by which it was known to the holy men of old, in either dispensation, when hinted at in parables, or laid down in terms more plain; which terms or expressions noting to us this lively efficacious power, are not a few. It is called the Word, Wisdom, Truth, Leaven, the Seed, the Spirit, the Comforter, the Light, the Grace, the Life; and with this last I first begin.

“I am come,” said Christ, “that they may have life.” What life was this but a divine life, which they had before and since the fall?—but in the fall their understandings were darkened, “being alienated from the life of God through the ignorance that is in them because of the blindness of their hearts.”

Christ enlightens them that had sat in darkness, opens that eye which the God of this world had blinded, brings men again to the knowledge of, and subjection unto, the life of God, from which they had been alienated in the wicked works.

And as thus the Apostle treats of unregenerate men, so to those that were in some degree turned to Christ, he writes, “If the Spirit of him that raised up Jesus from the dead dwell in you, he that raised up Christ from the dead shall also quicken your mortal bodies by his Spirit that dwelleth in you.”

Here is a being quickened, and that by the Spirit.

And the Spirit is life and giveth life; this, then, is the life men have by Christ, who are born of his Spirit; and concerning this life, and a being united thereunto I conceive the aforesaid author treats.

But then it fairly follows to enquire how is this work begun by Christ; as with respect to our regeneration, how carried on, and how completed?

First, let us a little view ourselves as fallen by transgression; many are brutish as the beasts that perish. We have indeed, more rational faculties than they, but which of our faculties are not (in one degree or other) depraved, and subjected in some to more brutal lusts than they; so that a great disrelish of goodness, a strong aversion to piety and virtue has too generally prevailed on men, and ungodliness of various sorts. Men are not only lapsed into, but love, delight in, and are unwilling to forego.

That this depraved estate should render men unmeet for paradise and heaven, need not be wondered at, whilst their joys consist in vice, which is excluded there; and that they thus should justly dwell in woe, who for the vain and sinful pleasures here on earth, do slight and disesteem the joys that are eternal. And yet, alas! too generally is this the sad estate of man, and so must always have remained, had not our merciful and most gracious God found out a way for man to be regained from this depravity.

And here begins our benefit by Christ, for whose sake, through the forbearance of God, we are not suddenly cut off in our transgression. But the Lord sometimes waits long on men and nations, ere he ceases striving with them by his Spirit, so as to give them up to a reprobate sense, or to destroy them in their rebellion.

And during this day of God's forbearance, many are his visits to the souls of men, to deter the wicked from their ways, by his Light giving to man some sight of his depravity and loss; many times by his reproofs bringing anxiety and trouble of soul, causing many in their serious thoughts to say, "Lord be merciful to me a sinner." Yet, alas! too

few do heed this inward work; and such is the corrupt state of many, they rather choose by some diversion to avoid that inward sense of misery they might improve to their amendment, did they turn to him that smites, and hearken to his voice by whom the Father now speaketh in the secret of the souls of men, commanding all men everywhere to repent. Not only to be sorrowful for their sins, but also to forsake the iniquities sorrowed for.

In whomsoever this work is thus begun, I hope none will deny Christ to be the workman; and he that thus by his Light or Holy Spirit does begin the work, let none say he is unable or unwilling to carry it on, and to complete it, as an humble subjection is yielded to his power and will manifest in man, where this work was wanting.

And those in whom this work comes to be completed, that is to say, such who not only repent of their transgression, but become converted from evil courses, to newness of life and fruits of holiness, who can doubt of these enjoying the benefit of the coming, sufferings, and death and life of Christ? Or in the Apostle's sense, remission of sins in the name of the Lord Jesus.

And who can doubt of those, but that as they continue under the guidance of this divine power or life, they will be more and more partakers of the divine nature, be united unto God, and bear the heavenly image, as they have borne the image of the earthly?

This is the being broke off from the wild olive tree, and the grafting into Him who is the true Vine, and becoming branches in him, not to bring forth leaves only,—a shew of religion, a bare profession of holiness, neglecting Christ the

substance, and the spiritual knowledge of him in who the blessing was, and is, and is to come. This is the of the following lines, and to show how it was the very tianity of the primitive believers, and is the very rel the people of God, in scorn called Quakers, notwiths the many reproaches some have endeavoured to load the

The matter here intended to be discussed, being no external ceremony otherwise than as occasionally it is in, but being rather spiritual, and relating to an acquaintance with God who is a spirit, I therefore the reader may, with seriousness, turn his mind into God, and labour to avoid carnality of mind, and war in worldly thoughts, which too often take off, divers distract the mind from that composed inward attention is necessary, in order to a right judging of spiritual. The Apostle said, "To be carnally minded is death, but spiritually minded is life and peace;" or, as the n reads it, the minding the Spirit is life and peace. An of the reader to be thus composed; for as the disting of sounds belongs to the ear, and as seeing outward belongs to the eye, so there are spiritual senses which to be exercised in discerning spiritual things.

Although God has made man a rational creature, endued him with a faculty called understanding, or with which he is capable of discerning the things that yet, without he opens his eye, and hath light also, he see the difference of colours, to discern which is which blackest, or the like; nor without the ear can *hear* sounds whereby to discern which is loudest, *harsh*est, or which most melodious. So in discerning

tual things, the mind must be spiritual, and turned to the light; for though, in taking notice of things outward, and also things spiritual, the mind of man is not divested of its understanding or reason, yet it behoves that the mind be suitably disposed to the object it is about to observe.

The matter, then, to be observed, being spiritual, let me again persuade the reader to be retired in his mind, serious and humble, and heartily desiring of God to give him a true discerning of what shall be treated of in the following sheets.

That there are so many differences among the professors of Christianity, is sorrowful enough; but that such misunderstandings as there are should happen among Protestants, and such too as intend reformation, in whatsoever they shall discover to be needful, is much to be lamented; and if any safe and effectual cure could be found, one would hope such a discovery would, by true experienced Christians, be esteemed glad tidings of great joy to all people, would they accept of it.

Whatever may be the methods some may try, or whosoever the instruments in the hand of God, in order to the bringing on so desirable a work, yet we can never reasonably expect it will be brought to pass, until we find a new and divine nature prevailing in our souls.

This is the prize, therefore, to be aimed at; and although accounted by some an erroneous dream, wild enthusiasm, and abundance more hard names have been imputed to it, yet since such known and well-approved authors, hereinafter quoted, do patronize this truly Christian doctrine, let it be wondered at by none, that we, whose known principle it has been, should often show our public approbation of so great a Christian truth, which if once well understood and valued as a pearl

of choicest price, who would not sell all to purchase it? Who would not part with whatsoever might obstruct our sublimation and possession of it? And had all found this Life of God in the Soul of Man, who would not readily subject to the new creating power of it?

How effectually this would cure all our divisions, when we should read our Father's name in one another's forehead, and be the wise in heart judge.

How great depravity many rest under, and scarce will know themselves, is very apparent; but when the scales of ignorance, or misguiding education fall from men's eyes, and they behold themselves and one another under the influence of a divine life, how will the love of the brethren prevail, and charity increase, animosity wear out, and envy die, and the long distracting differences among men vanish away as mists before the morning sun.

If, then, so good a work may well be expected, as this life divine prevails in men, how cautious ought all to be, especially those who pretend to undertake the charge of souls, that they stifle no beginnings of it, nor discourage any who to their utmost are promoters of it, by declaring to the world, as did the Apostle John in old time, "the life was manifest and we have seen it."

Many of you of this age were children, or unborn, when this visitation of God first broke forth in so eminent a manner in this island, and, therefore, not being capable to judge of it for yourselves, have had the unhappiness to be educated in a prejudice against it, and perhaps have fallen in with teachers who having had as little sense of it as yourselves, and mistaking this great fundamental of all true religion for an

error, have set themselves to preach and write against it. But since both the Holy Scriptures and such eminent persons (hereafter mentioned, have so recommended it to the world, ye may well venture to lay aside all prejudiced notions about it, and enter seriously into an examination of this principle, styled, "The Life of God in the Soul of Man."

You have had opportunity to observe not only the form you were educated in, but perhaps many of you have inspected other forms also, and among them all may have found a want of life and power, a want of life in your forms, and a want of power to live in such a hearty reformation, as some of your teachers and your own experience have told you is necessary to your inward peace, and the glory of God. To all such, it is now become a necessary point that you examine this doctrine,—*That life and power from God through our Lord Jesus Christ is communicated to the souls of men, now, in this gospel-day; as certainly as it was in primitive times.*

And if by the arguments from the said Treatise mentioned, and the other quotations herein also noted, as also from the proofs of Holy Scripture briefly hinted, ye grow confirmed in a belief of this gospel-truth, what should hinder but that your minds should turn in unto it, and you there learn your own states, and come to a clear discerning in yourselves what enormities or vile affections do predominate in you; and that from this holy principle you should learn to deny them, and become new men, in a life of holiness under the conduct of this Holy Spirit, to glorify God in your bodies, souls, and spirits, which are his.

I do confess the aforesaid Treatises are and ought to be esteemed valuable works; and I hope what I have written

may be as an additional evidence to this, that there is a divine gift bestowed on an active principle to convince, instruct, and lead men, as heeded and submitted to, and as a degree of grace and glory to another, and by it for immortal joy above, as well as by it, whilst (it is here) travelling thitherward.

Other Protestants, eminent in their age, and us in this great fundamental of religion (men) add weight to our testimony. I had a thought of this nature, when, having heard that God was not far from every one, I gave his testimony that of their own poets and philosophers, better men of your own way have attained a full part of the truth I declare unto you, and to the knowledge of it from their books. I have said, what I have heard and learned, and now I declare I unto you.

THEODORE

A
TREATISE
CONCERNING THE
LIFE OF GOD IN THE SOUL OF MAN.

CHAPTER I.
Of the Divine Life.

THAT there is a Divine life, which man is capable to know, and live in conformity to, while here on earth, is so plain a position of the Treatise in question, called, "THE LIFE OF GOD IN THE SOUL OF MAN," by HENRY SCOUGAL, that it may reasonably be taken for a granted principle, not only of the author thereof, and of the Bishop¹ that recommended it, but also of all that are of the same persuasion with them.

And though some others may seem awhile amused at the proposition, yet by the time they have considered the following sheets, with a mind disposed to relish spiritual things, it is hoped they will have, not only a better apprehension of it, but also a full concession in their minds thereto.

But for the clearer illustration to the well-intended reader, what I treat of, I shall a little follow the said

(1) Gilbert Burnet, late Bishop of Salisbury.

author in the explication of it. He saith :—
 “ come next to give an account why I designed
 “ the name of Divine life; and so it may be ca
 “ not only in regard of its Fountain—having Go
 “ its Author, and being wrought in the souls of
 “ by the power of his Holy Spirit—but also in re
 “ of its nature.”¹

Wherein is plainly acknowledged who is the F
 tain of this Divine life, from whom it comes; and
 any one should still undervalue it, and render it
 natural faculty of the soul, or some remainder of
 forefather Adam, hear the said author again :—“
 “ *a beam of the eternal light, a drop of that in*
 “ *ocean of goodness, and they who are endued wi*
 “ *may be said to have God dwelling in their souls,*
 “ *Christ formed within them.*”²

If, then, a principle so noble as a beam of
 eternal light be bestowed on man, by the Fath
 Lights, what benefits may poor benighted sinful
 hope for therefrom, if he apply, with sincere dilige
 his mind to the illumination of it? Even no
 than what John plainly saith for our encouragen
 in his first Epistle, “ If we walk in the light, as he
 the light, we have fellowship one with another,
 the blood of Jesus Christ his Son cleanseth us
 all sin.”³ But, in regard that this great attain
 of Christianity is not the first step of those w
 minds are turned to the light,⁴ let us consider a
 what this light or Divine life is, with respect t
 operations in us; in the said author’s own wo
 “ It is an inward, free, and self-moving principl
 And to what, pray, does it move and incline the s

(1) *Seougal’s Life of God in the Soul of Man.* (2) &

(3) 1 John i. 3. (4) Acts xxvi, 18. (5) *Seougal’s*

but unto that which is good? And, again, he says, "Those who have made progress in it, are not only acted by external motives, driven merely by threatenings, nor bribed by promises, nor constrained by laws; but are powerfully inclined to that which is good, and delight in the performance of it."¹

CHAPTER II.

*That there are many advantages by this
Divine Life.*

THERE are many advantages by this beam of eternal light, as our author's phrase is, as we become inclined by it; for as men's minds are turned inward to this Divine light, they will see their sins, and the deformity of soul occasioned thereby. What hurtful lusts reign within; envy in some, lasciviousness in others; pride, emulation, covetousness, deceit, drunkenness, luxury and prodigality, and abundance of vices, how predominant they are in men! even in many that carry a shew of religion, and boast themselves—"That they are of this or the other persuasion, and have joined themselves to one of those many sects into which Christendom is unhappily divided,—some placing [their religion] in the outward man, others in a constant course of external duties,—of frequenting the church or their closets,"²—"But they who are acquainted with it, know by experience, that true religion is an union of the soul with

(1) Scougal. (2) ditto.

"God, a real participation of the divine nature, the
 "very image of God drawn upon the soul; or, in the
 "Apostle's phrase, 'it is Christ formed within us.'"¹

How short, then, of this attainment multitudes
 are, they may soon see by this illumination inwardly
 reaching to them, discovering what transgressions
 they are guilty of; and who is it that can say the
 same divine principle doth not also show them they
 ought to forsake those evils? For religion does not
 only require the mind [to be] "awakened to see the
 dismal consequences of a vicious life,"² but that
 men, in the sense of the danger of eternal woe, ought
 to resolve upon an hearty amendment, and not pre-
 sently "lose that prospect"³ they had of their danger
 by a sinking into sloth. "It is the folly and ruin
 of most that they live at adventure,"⁴ and leave the
 other world to take care for itself.

But certainly this is not the way to eternal happi-
 ness; neither ought such to suppose their love to
 heaven is real, when they so give up themselves to
 sin. Nor can they reasonably think they love God
 as they ought, in whom the god of this world, in the
 worst sense, so bears rule, that the love of God (truly)
 is not in them.

But as the minds of men are exercised in this
 Divine life, it weans from the sinful vanities, raises in
 the soul a hearty love to God, and brings "repent-
 ance to be the choice" of those who once delighted
 in their evil ways. And, "repentance itself is a
 "delightful exercise, when it floweth from the prin-
 "ciple of love; there is a secret sweetness which
 "accompanieth those tears of remorse, those melt-
 "ings and relentings of a soul returning to God."⁵

(1) *Seougal*. (2) *ditto*. (3) *ditto*. (4) *ditto*. (5) *ditto*.

And as repentance is considered as a fruit of this Divine principle, it will not have that ghastly appearance wherewith some have been discouraged, as if to break off from the undoing course of sin, were the way to be miserable in this life, whatever should be their lot in the other. But those who are sincere, will see, that as they really ought to sorrow for their offending God, so they thenceforth ought to love him, and loving him, to quit those things that brought the anger of God upon their souls, and so to desire the enjoyment of him. "Where divine love possesseth the soul, it stands sentinel to keep out every thing that may offend the beloved."¹

And those in whom the love of God prevails, it will dispose them to despise the world, as well the glittering glories of it, as the sinful vanities that are therein; for, "the love of God is a delightful and affectionate sense of the Divine perfections, which makes the soul resign itself wholly to him, desiring above all things to please him."²

CHAPTER III.

This Divine life renews the mind, and restores out of the fall.

THUS the mind of man being by this powerful operative principle changed, loathing sin and the author of it, the devil; loving goodness, and God the Author of it, and becoming resigned to him: his nature will be renewed, his affections raised to that which is

good, even to delight in those things which are pleasing to God ; to which the design of Christ was to restore men, that they might love God and all, have desires daily to be doing his will, and so such sweet returns of blessings from him, as were great encouragement to a furtherance and perseverance therein. Oh ! happy state, indeed, of Redemption, where the curse is done away, and sin, the cause of it, put an end to, "and righteousness become the girdle of our loins,"¹ when truth, meekness, and righteousness abound in the earth.

Before sin entered, all the Paradise of God was Adam's garden, and all the enjoyments there the delight of soul and body ; nothing forbid but acting on the mixed knowledge of the good and evil with the good : this God forbid, and thus exercised, not more the power of a Royal Sovereign than the goodness of a merciful God, as well warning as forbidding sin.

Yet, alas ! all these enjoyments sufficed not to the listening mind of our first parents from what satan presented as a seeming benefit, and so their fall, and so their misery. That before was God's delight, and God his chief joy, became below the beasts that perish ; in a woeful state than they : they to have a few days and be no more ; but he in sinful ways, and so coming, must endure the sad and sorrowful effects thereof here ; and after, woe perpetual in the world to come. Of the dismal state on earth our author gives a testimony,—"What a shameful and unworthy thing is for so noble and divine a creature as the son

(1) Isaiah, xi, 5.

"man, to be sunk and immersed in brutish and sensual lusts, or amused with airy and phantastical delights; and so to lose the relish for solid and spiritual pleasures; that the beast should be fed and pampered, and the man and the Christian be starved in us!"¹

Were this alone the misery of sinful men, many perhaps would choose the present evil world, and slight the blessings of divine enjoyments wherewith the Lord rejoiceth those who fear, and love, and follow him.

But such would do well to consider, that when, for their abominations here, they have lived through a state of frequent convictions, sharp reproof, strokes of horror, and foretastes of hell, they at last shall be plunged into the endless torment of it, "where their worm dieth not, and the fire is not quenched;"² and as there are degrees of sinning, so also will there be degrees of punishment.

What! cannot this, O sinful man, affright thee from thy daily rebellions against a merciful God, that visits thee again and again, by the warnings of his Holy Spirit; and those who have that blessing of the Scriptures, does not the Lord, even by them, set home the dismal woe of disobedient men? How often has he, by them, told thee, "the wicked, and all that forget God, shall be turned into hell,"³ from whence there is no redemption?

When men come to consider this their misery, what they are plunged into, and what they are fallen from; doth it not naturally lead them to bethink themselves what that must be, that is the cause of

(1) *Scorgal*. (2) Mark, ix, 44. (3) Psalm, ix, 17.

this calamity. And what is it but sin? If sin, then be the cause of all this misery, what is sin? Sin is a departing from the counsel of God, by breaking his just command, wherein the prerogative of God's gracious power was exerted for man's preservation, as well as to give him opportunity to approve his love and loyalty to God.

It was very just, the Lord, who gave to man his being, should set bounds to the people, and appoint him some law, in observance whereof man might show his subjection to that great eternal power, which had both made him and blest him above all creatures here below, and given him power over them.

That, in a proof of his love and obedience to God, man might live a season here on earth, and then be received to eternal blessedness.

And, as it was just in God to reserve a supremacy over man, and to require some obedience from him, so was his mercy also largely manifest, in declaring to Adam the danger of departing from his profitable counsel and his just command.

But, alas! man in this state of safety and blessedness did not long remain, but his happiness being beheld and envied by a fallen spirit, called the serpent, the devil, satan, and that adversary; he, to ruin man, and draw him from the love and favour of God, attacks him in the weakest part, the woman, and by degrees gains first a listening to, and then a liking of his temptation; so they thereby became deceived, believing, by his advice, they might obtain greater and more happy enjoyments than were allowed of God; and so tasted disobedience: and instead of *being as Gods*, became transgressors, falling into that *wherein the curse was*, and so lost fellowship and

ommunion with God through the Spirit ; for God is
ly, and can have no fellowship with the unfruitful
orkers of darkness, but they are shut out from His
essence who inhabits eternity and dwells in the light.

CHAPTER IV.

In the fall, man hath no true peace.

ERE man can enjoy no true peace, but as often as
e is sensible of this loss, he feels trouble, anxiety,
d horror, day and night uneasiness, seeking rest
at finding none ; and the continuance of the inward
anguish of his mind may well give him to believe
ere is, as before hinted, a worm that never dieth,
fire that never goes out, all procured by his own
et ; he, yielding to the serpent's suggestion, became
himself the cause of all his misery.

CHAPTER V.

In the fall man's will depraved.

MAN cannot justly charge his Maker, who made him
appy, and in that state of happiness free to have
remained ; in which freedom, had his choice always
een of that which was good, he had always continued
appy. Which freedom, in the Account of a Spiritual

Life, printed with the other, and recommended by the same Bishop, is thus expressed:—"There was that liberty given him which was essential to his nature, that he could fix his thoughts on any impression he chose to consider."

Milton, also, in his *Paradise Lost*, lib. 2. treating largely hereof, I present the reader with a few of his heroic verses:—

"Whose fault?

Whose but his own? Ingrate! he had of me
All he could have; I made him just and right,
Sufficient to have stood, though free to fall:
Such I created all the etherial powers
And spirits, both them that stood and them who failed.
Freely they stood who stood, and fell who fell;
Not free, what proof could they have given sincere
Of free allegiance, constant faith or love,
Where only what they needs must do, appeared,
Not what they would; what praise would they receive!
What pleasure I from such obedience paid!
Where will and reason (reason also is choice)
Useless and vain, of freedom both spoiled,
Made passive both, had served necessity,
Not me; they therefore as to right belonged,
So were created, nor can justly accuse
Their Maker, or their making, or their fate,
As if predestination over-ruled
Their will, disposed by absolute decree,
Or high foreknowledge; they themselves decreed
Their own revolt, not I; if I foreknew,
Foreknowledge had no influence on their fault,
Which had not less proved certain unforeknown.
So, without least influence or shadow of fate,
Or aught by me immutably foreseen,
They trespass; authors to themselves in all,
Both what they judge and what they choose; for so
I formed them free, and free they must remain
Till they enthrall themselves; I else must change
Their nature, and revoke the high decree
Unchangeable, eternal, which ordained
Their freedom; they themselves ordained their fall

Let us also observe a short passage in Dr. Gell:—
“There was no absolute decree of reprobation against Cain, from eternity, since God himself saith, ‘If thou doest well shalt thou not be accepted? If thou doest evil, sin lieth at the door,’ viz. upon the conscience, as an effect of evil-doing, arising from Cain’s yielding to the temptation; therefore not to be imputed to God’s decree.”¹

The enslaving the will of man to absolute necessity in all he doth, is not of God. Were men engaged by absolute decree in all their actions, then all they should do would be good; for therein they would do the will of God, and none could be blamed for doing his will; and if men make the holy God the decreer of murder, drunkenness, and all debauchery, then, according to them, the murderer, and drunkard, and debauchee is a doer of God’s will; and they that do his will, are not justly to be punished for it. This opinion, therefore, destroys the very notion of evil; for evil, in the proper sense, is a doing what is forbidden of God, or contrary to him who is goodness itself, and is the author of all the good his creatures do or enjoy; and that which is contrary to goodness, is contrary to God; and of that he cannot be the author.

(1) Gell’s Essay.

CHAPTER VI.

In the fallen state man liable to many miseries, here and hereafter.

THUS Adam's transgression and loss was not God's decree; but he, being enticed by the serpent, and consenting to the disobedience, fell from the good, and among other losses, lost the pure freedom of his mind and will, held in bondage under the power of satan, captive to him, some more, some less, according to the degrees of their hearkening to and obeying satan; some so far depraved, that it was truly said of them, "They drink iniquity like water;"¹ others not carried so far captive by him into the most gross abominations, are yet drawn away into pride, vain-glory, self-love, covetousness, deceit, or other transgressions; concerning all which the Apostle saith plainly, "The wages of sin is death,"² not a privation of being; but a death to this Divine life spoken of. Many, probably, would be glad that, when their pleasure in sin shall cease, they might then cease to be; and that their miseries, which have already taken hold upon them, might not follow them beyond the grave, into a state immortal.

But the soul that was created immortal that it might enjoy immortal bliss, though by continuance in sinning it hath lost its "holiness without which no man shall see the Lord;"³ yet its immortality remains, and it must remain an immortal being, liable, without faith and repentance in this life, to be immortally miserable in the next.

(1) *Job*, xv, 16. (2) *Romans*, vi, 23. (3) *Heb.* xii, 13.

"The wicked is reserved to the day of destruction; they shall be brought forth to the day of wrath."¹

"And many of them that sleep in the dust of the earth shall awake: some to everlasting life, and some to shame and everlasting contempt."²

"Depart from me, ye cursed, into everlasting fire, prepared for the devil and his angels."³

"And these shall go away into everlasting punishment; but the righteous into life eternal."⁴

As our Lord also shewed in the parable of the rich man and Lazarus, where Abraham is rendered saying, "Between us and you there is a great gulf fixed, so that they which would pass hence to you, cannot; neither can they pass to us, that would come from thence."⁵

"The hour is coming, in the which all that are in the graves shall hear his voice, and shall come forth; they that have done good, unto the resurrection of life; and they that have done evil, unto the resurrection of damnation."⁶

"The Lord knoweth how to deliver the godly out of temptations, and to reserve the unjust unto the day of judgment to be punished."⁷

CHAPTER VII.

*God not the author of man's fall, but
of his recovery.*

ALTHOUGH God is not the author of the fall of man, yet he is the author and first mover in man's recovery,

- (1) Job, xxi, 30. (2) Daniel, xii, 2. (3) Mat. xxv, 41.
(4) Mat. xxv, 46. (5) Luke, xvi, 26. (6) John, v, 28, 29.
(7) 2 Peter, ii, 9.

as the Lord said, "O Israel, thou hast destroyed thyself, but in me is thine help."¹ How much soever any may be sensible of the aforesaid deplorable state yet have they not of themselves power to deliver themselves therefrom; so that they are under a great mistake, who judge that man, by his own strength and will, can return to his primitive purity, and so enjoy his primitive happiness; and by his own willing and running in this corrupt estate, obtain the favour of God again; there being a flaming sword set to keep unholy man from his former paradisaical enjoyment, and all the blessings of the presence of God there.

In this inexpressible misery man must for ever have remained, had not God, who delighteth in mercy, prepared a way for man's recovery; as we see by redeeming him from this corrupt and captivated state, as by providing for him an atonement for his transgressions, and by both delivering him from wrath to come.

CHAPTER VIII.

How this recovery is wrought by Christ.

HE that enjoys this complete redemption is a happy man, a Christian in life, though not so esteemed by many high professors; yet God knows who are his, and a goodly portion have they to whom the Lord has given the lot of their inheritance.

(1) Hosea, xiii, 9.

And here it is very proper to show how, and by what this happiness is attained; and by what names in Holy Scripture that power is spoken of, which must begin, carry on, and effect this blessed work.

An early name we find given to it is, "The seed of the woman [that] shall bruise the serpent's head;"¹ which, though commonly understood of Christ in the days of his flesh, and his wonderful patience, sufferings, conflict with satan, and his becoming an offering for sin; yet his unspeakable goodness and love to man was such, that he was both before, and is since his coming in the flesh, a mighty deliverer of his true Israel.

So that it is by him the serpent's head, the evil one's power in men, is bruised, and at last overcome; through Christ, who strengtheneth [his people] with might in their inward man.²

And in the prophecies of him, and promises concerning him, in the Holy Scriptures, he is spoken of by various names; as, by Jacob under the expression of "Shiloh."³ — "A Star."⁴ — By Moses, David, John the Evangelist, and Paul, "The Word."⁵ — By Isaiah and Paul, "The Redeemer."⁶ — By Isaiah also, and by John the Evangelist, "A Light."⁷ — By Jeremiah, the dispensation of Christ is treated of under the term of "New Covenant."⁸ — By Daniel, "A maker of an end of sin, and bringer in of everlasting righteousness."⁹ — By the Angel to Joseph, spoken of as "A Saviour to save his people from their sins."¹⁰

(1) Genesis, ii, 15. (2) Ephes. iii, 16. (3) Gen. xlix, 10.
(4) Numb. xxiv, 17. (5) Deut. xxx, 11, 12, 13, 14; Psalm, exix, 11; John, i, 1; Rom. x, 8; 1 Pet. i, 25. (6) Isa. lix, 20; Rom. xi, 26. (7) Isa. xlix, 6; John, i, 6 to 10. (8) Jer. xxxi 31, 33. (9) Dan ix, 24, 25, 26. (10) Matt i, 21.

By John the Baptist he is spoken of, as "He that taketh away the sins of the world;"¹ and, as "The Baptizer with the Holy Ghost, and with fire."²—By Paul, as "A Sacrifice for Sin."³—Some mention "Reproof for Sin."⁴—Some speak of "His Spiritual Work to purge out the corruption, and restore to a state of holiness."⁵—He is also called "Emanuel,"⁶ "Wisdom, the power of God and life,"⁷ "Faithful and true witness,"⁸ "A bright and morning star."⁹

And yet the various parts of this his work, as treated of in Scripture, are all applicable to Christ and his Spirit, though under many differing expressions, divers of which may be occasionally touched in the following pages.

Next, as lately hinted by Moses, by whom he is called the Word, "The word nigh unto thee, in thy mouth, and in thy heart, that thou mayest do it."¹⁰ In which expression, although Moses doth so recommend them to the inward knowledge of it, yet that is no derogation to the value of the outward counsel or commands that have flowed, or do flow, from the word within.

So that their accusations have been vain, who have pretended that our being recommended to the word within, tended to the slighting or undervaluing the words without, which have been given forth from it.

No, no; it is by the virtue of the Word within we come to fulfil the words without.

As David saith, "Thy word have I hid in my heart,

(1) John i, 29. (2) Matt iii, 11. (3) 1 Cor. v, 7; Heb. ix, 14, and x, 12. (4) Psalm l, 21; John xvi, 8; Rom. viii, 3. (5) Isaiah iv, 4; Matthew iii, 12; Luke iii, 16; Titus ii, 15. (6) Isa. vii, 14. (7) Heb. i, 3. (8) Rev. iii, 14. (9) Rev. xxi, 16. (10) Deut. xxx, 11 to 14.

that I might not sin against thee ;"¹ and for confirmation hereof, lest any shall apply this to the law outward, the Apostle distinguishes very plainly, repeating the words of Moses, "The man that doth those things shall live by them, but [saith he] the righteousness which is of Faith speaketh on this wise, ' Say not in thine heart, who shall ascend into heaven (that is to bring Christ down from above.) The word is nigh thee, in thy mouth and in thy heart, that is, the word of faith, which we preach."² And they did not preach another word than Christ the Word nigh in the heart ; all these that receive Christ there, can "believe with the heart, and confess with the mouth, that God hath raised him from the dead, and so be saved by him."³

Isaiah treats of his redeeming work ;⁴ and the Apostle saith, "He gave himself for us that he might redeem us from all iniquity."⁵ Here is plainly imported our captivity, and His being our ransom, that we might be delivered from sin, as the Apostle words it, "There shall come out of Zion the deliverer, and shall turn away ungodliness from Jacob."⁶

And yet this work of God will not admit of idleness in man ; for, as the prophet lays it down, those that enjoy this redemption are they that "turn from transgression in Jacob."⁷

Indeed these excellent enjoyments (which the best of wordly things cannot equal) are not the attainments of unactive sloth ; but, as Canaan lay at a distance from the Land of Egypt, so are these spiritual blessings much remote from the Egyptian servitude in sin ;

(1) Psalm cxix, 11. (2) Rom. x, 5, 6, 8. (3) John i, 1; Rom. x, 9. (4) Isaiah lix, 20. (5) Titus ii, 14. (6) Rom. xi, 26. (7) Isaiah lix, 20.

whoever, therefore, would attain thereto, must through travel from the land of bondage;¹ from the power of the spiritual Pharoah, the god of the world, who rules in the hearts of the children of disobedience.

And, as it was said of old, "Out of Egypt have I called my Son," which was fulfilled of Christ in the days of his flesh; so all that claim to be Christians would do well to consider, whether they have not been in spiritual Egypt, and whether they are come out thereof.

I scarcely doubt but that the generality of men, on serious consideration, may lay their hands upon their hearts, and confess, with sorrow, that the god of this world hath too long ruled in their minds, and by subjecting the mind ruled the whole man.

CHAPTER IX.

Christ treated of as our Light.

AND this was the depraved state of the Jews, when they departed from God, and had broken covenant with him;—"Yet saith the Lord, I will make a new covenant with the house of Israel, and this shall be the covenant that I will make, I will put my law in their inward parts, and write it in their hearts, and I will be their God;"²—"And I will put my Spirit within you, and cause you to walk in my statutes."³

Again, that gospel-prophet Isaiah, when he prophesies of salvation by Christ to the Gentiles, thus

(1) Exodus xx, 1. (2) Jer. xxxi, 31, 33. (3) Ezek. xxxvi, 27.

writes of him,—“ I will give thee for a covenant of the people, for a light to the Gentiles ;” and again, “ I will also give thee for a light to the Gentiles, that thou mayest be my salvation to the end of the earth.”¹ And as Christ was thus treated of under the name Light, before his coming in the flesh, so also at his coming, as we have it in the testimony of good old Simeon,—“ Lord now lettest thou thy servant depart in peace, according to thy word, for mine eyes have seen thy salvation, which thou hast prepared before the face of all people, a light to lighten the Gentiles, and the glory of thy people Israel.”² And this manner of preaching Christ is noted by the Evangelist, concerning John the Baptist, that he came for a witness,—“ To be a witness of the light, the true light which enlighteneth every man that cometh into the world ; he was in the world, and the world was made by him, and the world knew him not.”³

Some, indeed, refer Christ's being our light only to his holy example and excellent doctrine preached by him in the days of his flesh ; but divers well-esteemed writers have (as we do) applied these Scriptures to his divinely enlightening the souls of men.

As Gell says ;—“ The Lord himself is that living principle of light, life, power, and might, by whom the people of God perform all their works ; which he is therefore said to do in them, yea, without whom, being separated (*χωρὶς ἐμῆς*) as vine branches from the stock, we can do nothing.”⁴

“ Whom the Father gives for a light unto the Gentiles ;”⁵ *ὥς τις ἀποκάλυψιν ἐθνῶν*, a light for the uncovering of the Gentiles.”⁶

(1) Isaiah xlii, 6 ; xlix, 6 ; Zach. i. (2) Luke ii, 29 to 32 ; Isa. xxxv. (3) John i, 6 to 9, 10. (4) John xv, 5. (5) Gell's *Essay*. (6) Isaiah xlix, 6.

Also, Matthew Hale remarks,—“As to the illumination of the understanding, certainly what the sun is to the sentient eye, that and much more is Almighty God to the mind of man.”¹ “In thy light shall we see light.” “This [saith he] is the true light that enlightens every man that cometh into the world.”²

And the Evangelist also shews that it is the life of Christ that is the light of men;—“In him was life, and the life was the light of men.”³ We have not only Christ for our light, but by him have also life; he that enlightens us, also quickens or enlivens us, to do the work and will of God.

CHAPTER X.

Christ treated of under the name Life.

THUS as the spiritual manifestation of Christ, and his inward work in order to our salvation, was testified of by the name Light, before, at, and after his coming in the flesh; so also did John, in his Epistle, treat of him under the term Life:—“The life was manifested, and we have seen it, and bear witness, and shew unto you that eternal life which was with the Father, and was manifested unto us.”⁴ So that this manifestation of Christ within, though variously expressed in holy Scripture, according to its several excelling properties and operations, as experienced or foretold by the holy men of old, may well be treated of by the said author as an operative Spirit or principle, and denominated

(1) Judge Hale's Contemplation on the Magnet. (2) Psalm xxxvi, 9; John i, 9. (3) John i, 3. (4) 1 John i, 2.

by him by that term, "THE LIFE OF GOD IN THE SOUL OF MAN," as the title of his book is, and a "DIVINE LIFE;" "A beam of the eternal light; a drop of 'that infinite ocean of goodness; and [says he] those 'who are endued with it, may be said to have God 'dwelling in their souls, and Christ formed within 'them,'"¹ as before noted.

CHAPTER XI.

This Light or Life the true ground of Repentance.

THIS Divine life or light is that which is the true ground of repentance, shewing men their corrupt estate, bringing reproof upon the souls of men in transgression.

For, although too many have imputed this work only to a created light, or natural conscience, yet, if it be well considered, that man is plunged in sin, and a depravity has prevailed in all his faculties in the unregenerate state, we may well attribute, as doth the Scripture, that work of reproof to God, Christ, and his Holy Spirit.

David, where recounting divers abominations of those times, speaketh in the name of the Lord, saying, "I will reprove thee, I will set them in order before thine eyes;" and thereupon goes on, and warns to repentance, saying, "Now consider this, ye that forget God, lest I tear you in pieces, and there be none to deliver."²

(1) Scougal. (2) Psalm 1, 21, 22.

The Apostle to the Romans, treating of the insufficiency of the law, takes notice of a twofold work of Christ; first, outward.—“In the likeness of sinful flesh.” Secondly, “For sin condemned sin in the flesh,” in order to a blessed reformation, as he explains it, “That the righteousness of the law might be fulfilled in us who walk not after the flesh, but after the spirit.”¹

It was also a blessed promise of Christ, to send the Spirit of Truth, which should guide its true followers into all truth; but, says he, “He will reprove the world of sin;”² so that it is very plain this work of reproofing men for sin is, in Scripture spoken of as the work of Father, Son, and Holy Spirit. And blessed are they that turn at his reproof; for he will more abundantly on such pour out of his holy Spirit, and make known his words unto them, as he saith,—“If any man do his will, he shall know of the doctrines.”³

It is certainly a great disadvantage to men professing religion, when they fall in with those who undervalue this work of reproof for sin in the conscience, as if it were the act only of a man's own conscience. Whereas, did men indeed believe it to be the work of the Spirit of God, it is to be hoped they would have a greater regard to it and its dictates, than can be expected from them while they only esteem it an act of their own consciences; so that it must be allowed such a belief is very likely to excite men to a more strict watchfulness against sin, and to a greater degree of circumspection in their ways; and is, therefore, very necessary to be closed with. Then, surely, not

(1) *Rom. viii, 3, 4.* (2) *John xvi, 8.* (3) *John vii, 17.*

to be rejected; since so many plain proofs of it do frequently occur in Holy Scripture.

It is worthy to be noted, that this work of reproof or condemning sin within, is not barely to bring horror upon the souls of men, but it is that they may be awakened to fear God and depart from evil; and then know him "To turn His hand upon them, and purely purge away their dross."¹

CHAPTER XII.

The Spirit which reproves, is that which baptizeth the Soul, as yielded to.

WHEN John the Baptist had a while been exercised in his typical dispensation of water-baptism, he breaks forth in a testimony of the effectual work of Christ, saying, "He shall baptize you with the Holy Ghost and with fire,—he will thoroughly purge his floor,—he will burn up the chaff with unquenchable fire."²

This thorough purging by Christ his Holy Spirit is an inward work, greatly wanting among men, where corrupt desires and evil inclinations abound in the soul; notwithstanding they may have had the baptisms in use in our time, yet they not reaching the soul, do not purge away either the guilt of sin, or the love of it; whereby the evil spirit holds dominion over many. Though in words they often say, "Thy kingdom come," yet, not receiving the spirit, they know not him to govern, nor his sanctifying work

(1) Isaiah i, 25. (2) Matthew iii, 11, 12.

spoken of, as that of baptizing with the Holy Ghost and fire.

And this is no small unhappiness to many, who are in some degree inclined to religion, viz:—That they believe not in the only begotten Son of God, as to his spiritual work of baptizing, or “Purging the conscience from dead works, to serve the living and true God;” as is the duty of every man, but especially of every one professing to be followers of the holy Jesus.

Certainly they who own the Scriptures, will also agree to the following quotation, as saith the before-mentioned treatise, “That there is a new birth, and a divine inward operation of the Spirit of God, which does constantly exert itself in the souls of the adopted sons of God, but chiefly in their regeneration, is a truth so sacred and certain, that none who have any acquaintance with the inward ways of God, can so much as question it.”¹

And those who know the inward ways of God, cannot be ignorant, that he both reproves, by his Spirit, men for their transgression; and that such as turn at his reproof, he pours out his Spirit upon them, washing away the filth and guilt of sin, and the delight in it; and as this work is abode in, he not only takes away the old earthly desires, but he also brings into the new nature, and to bear the image of him who is holy.

(1) Scougal.

CHAPTER XIII.

Of the Regenerate State.

AND here is known the babes' state ;—" I write unto you, little children, because your sins are forgiven."¹ O blessed attainment ! as David saith, "Blessed is he whose transgression is forgiven, whose sin is covered: blessed is the man unto whom the Lord imputeth not iniquity, and in whose spirit there is no guile."² Wherein it may be noted, that the true entrance into a pardoned state, is so far a sanctified state ; the babe in regeneration enjoys in measure both sanctification and remission.

And if any should suppose such restoration not attainable, let them hear the aforesaid author,—“ Did not the Son of God come down from the bosom of his Father, and pitch his tabernacle among the sons of men, that he might recover and propagate the Divine life, and restore the image of God in their souls ? All the mighty works which he performed, all the sad afflictions which he sustained, had this for their scope and design.”³

Wherein is plainly confessed our scriptural doctrine of Christ, his pitching his tabernacle among men, or rather, in men, as the vulgar Latin reads, *Habitavit in nobis*. And that the propagating and restoring the image of God in man, viz. in the soul, was the very scope and design of all those mighty works which he performed.

Also, concerning our being restored to a state of holiness, observes Edward Fowler, late Bishop of

(1) 1 John ii 12. (2) Psalm xxii, 1, 2. (3) Scougal.

By John the Baptist he is spoken of, as "He that taketh away the sins of the world;"¹ and, as "The Baptizer with the Holy Ghost, and with fire."²—By Paul, as "A Sacrifice for Sin."³—Some mention "Reproof for Sin."⁴—Some speak of "His Spiritual Work to purge out the corruption, and restore to a state of holiness."⁵—He is also called "Emanuel,"⁶ "Wisdom, the power of God and life,"⁷ "Faithful and true witness,"⁸ "A bright and morning star."⁹

And yet the various parts of this his work, as treated of in Scripture, are all applicable to Christ and his Spirit, though under many differing expressions, divers of which may be occasionally touched in the following pages.

Next, as lately hinted by Moses, by whom he is called the Word, "The word nigh unto thee, in thy mouth, and in thy heart, that thou mayest do it."¹⁰ In which expression, although Moses doth so recommend them to the inward knowledge of it, yet that is no derogation to the value of the outward counsel or commands that have flowed, or do flow, from the word within.

So that their accusations have been vain, who have pretended that our being recommended to the word within, tended to the slighting or undervaluing the words without, which have been given forth from it.

No, no; it is by the virtue of the Word within we come to fulfil the words without.

As David saith, "Thy word have I hid in my heart,

(1) John i, 29. (2) Matt iii, 11. (3) 1 Cor. v, 7; Heb. ix, 14, and x, 12. (4) Psalm i, 21; John xvi, 8; Rom. viii, 2. (5) Isaiah iv, 4; Matthew iii, 12; Luke iii, 16; Titus ii, 12. (6) Isa. vii, 14. (7) Heb. i, 3. (8) Rev. iii, 14. (9) Rev. xxii, 16. (10) Deut. xxx, 11 to 14.

to us of religion, reproach those that do experience "Christ
e make to dwell in their hearts by faith,"¹ to be led by the
and Spirit of God, and so to be his children; to be taught
is pe of the Lord, and so to be established in righteous-
of ness and their peace to be great; their former iniqui-
Christies blotted out, and their transgressions pardoned;
Obse their hearts purged from an evil conscience, and their
pe bodies washed with the clean water of his purifying
grace; and so their souls made meet receptacles of
those divine favours which our gracious God delights
to impart to his prepared people.

CHAPTER XIV.

Of the Progress of Redemption.

PERHAPS some mourning soul may be ready to say,
where is this balm of Gilead; where is this physician
of value to be met with? "For mine iniquities are
gone over mine head, as an heavy burthen they are
too heavy for me."² Well, thou disconsolate one,
He is near, in whom alone thy help and salvation is,
as the Apostle declares, where treating both of this
work of Christ, and his power that works it, under
the expression grace; he says,—“The grace of God
that brings salvation hath appeared to all men.”³
And, that thou mayest know this grace, he tells the
work of it, that it teacheth—“That, denying ungod-
liness and worldly lusts, we should live soberly,
righteously, and godly, even in this present world.”⁴

(1) Eph. iii, 27. (2) Psalm xxxviii, 4. (3) Titus ii, 11.

(4) Titus ii, 12.

Turn, therefore, O man! to the grace that be-
teacheth the beginning of this duty, of denying
worldly lusts, and also leads on to that great attain-
ment of Christianity, to live righteously and goodly
in this present world; and then thy sins shall be
remembered no more.¹

Thus, then, as men are reproved by the Holy
Spirit, and as they mind its reproofs, it gives them
to see their evil deeds, and seeing, to abhor them, and
also themselves, for their pollutions; and we know
this to testify for God, that his Holy Spirit doth not
only give sinful man to see his miserable state in sin,
but (as heeded) doth open his heart to cry to God
for mercy and forgiveness, even through his Son
Christ Jesus. In this work many have known how
they cry in their souls to the good Physician; Lord,
heal my backslidings, bind up the bones thou hast
broken;² Thou who wert in all points tempted
like as we are;³ deliver us from evil, for thou hast
the power.⁴ It is not any power of our own that
is able to keep from evil; it is only the great Pro-
vider of men can do it.⁵ Though we are not all
of ourselves, yet he is; as the Apostle saith, He
is laid on one that is mighty, able to save to the
uttermost them that come to God by him.⁶

And if any should say the salvation of Christ is
salvation from wrath, but not from sin, in this I
let such consider the saying of the Angel to Joseph
mentioned before in a quotation from Bishop Foxe
"Thou shalt call his name Jesus, for he shall save
his people from their sins,"⁷ not in their sins;
John the Baptist, who early confessed to Christ, a

(1) Jer. xxxi, 34. (2) — iii, 22. (3) Hebrews x
(4) Matt. vi. 13. (5) Job viii, 20. (6) Heb. vii, 25. (7) Ma

* Behold the Lamb of God, which taketh away the sins of the world;"¹ and this testimony of him agrees with the prophecy before by Isaiah,² which the Apostle reads thus ;—" There shall come out of Sion the deliverer, and shall turn away ungodliness from Jacob."³

Rejoice, therefore, and be thou comforted, thou mourning soul, that hast gone bowed down under the weight of thine iniquities ; when none were able to speak peace to thee, but under the sense of thy danger in rebellion, thou wert ready to despair, and say, " Surely no one's case is like my case ; I water my couch with my tears, and my nights are nights of trouble, and my days days of sorrow ;" hope thou now in the Lord, that thou shalt yet see his salvation in the land of the living.

Few know how near the Lord is to those who in humility turn their minds to him, and seek him with their whole heart.

Yet here we are not to sit still and say, if God will have me be holy, he can make me be so ; but now, having been quickened by his Spirit, and having seen and felt the weighty load of sin upon the conscience, it becomes our duty to " Lay aside every weight, and the sin that doth so easily beset us, and run with patience the race that is set before us."⁴ Hereunto are we largely encouraged by the Apostle's saying, " If ye through the spirit mortify the deeds of the body, ye shall live."⁵ And the necessity of our being concerned in this work is, with us, owned by this author, where he prays, " That we may " cleanse ourselves from all filthiness of the flesh

(1) John i, 29. (2) Isaiah lix, 20. (3) Romans xi, 26.

(4) Hebrews xii, 1. (5) Romans viii, 13.

"and spirit, perfecting holiness in thy fear, w
 "which we can never hope to behold and
 "thee."¹

This, then, to mind and to know going on is of great concern. But here we are to con that though we are put upon this work, and too as our duty, yet we are not to expect attaining thereof, either by any ceremonial penances, or by our own strength, but alone by the of Christ, who said,—“Without me ye can do nothing.”² And though “We are required to seek out our own salvation with fear and trembling; yet it is God’s working in us, which brings forth both the will and the deed according to his own pleasure; “He working in [us] that which is good, pleasing in his sight.”⁴ But this, on our part necessary, that we wait with our minds inwardly, to see what in us God works against, and that we are also working with him against whatsoever he works in us is offensive to him, crucifying in our flesh our affections and lusts thereof, putting off the old man with his deeds, which are corrupt.

CHAPTER XV.

Of Sanctification.

THAT same power which purgeth away the guilt of sin, is the power that sanctifies and makes men holy as it is obeyed and followed. As the mind of

(1) *Scougal*. (2) John xv, 5. (3) Phil. ii, 12; 1
 (4) Hebrews xiii, 21.

yields to the operation of it, he becomes sanctified by it; which is necessary to our seeing God with comfort; for "Without holiness no man shall see the Lord."¹

This work of sanctification doth not only bring men to see the Lord, but also to have communion with God, and to be of Christ esteemed his brethren. "He which sanctifieth, and they who are sanctified, are all of one; for which cause he is not ashamed to call them brethren."²

As repentance and forgiveness of sin are alone to be preached in the name of Christ, and to be enjoyed through the work of his Spirit; so the Apostle ascribes the real benefit of what Christ did for men (as an offering through the eternal Spirit) to be the enjoyment of the sanctified: "For by one offering he hath perfected for ever them that are sanctified, whereof the Holy Ghost also is a witness to us."³ Thus, by the sanctification of the Spirit, they have the benefit both of their iniquities being pardoned, and "their consciences purged from dead works to serve the living God."⁴

And in a sanctified state the worship or offering up of the Gentiles, is acceptable with God, "Being sanctified by the Holy Ghost."⁵

CHAPTER XVI.

On Justification.

MANY well know that the learned of late times have written largely of justification, and have vastly

(1) *Heb.* xii, 14. (2) — *ii*, 11. (3) — *x*, 14.

(4) — *ix*, 14. (5) *Rom.* xv, 16.

differed one from another; some allowing justification by works, others alledging justification to be by faith only; but they that experience the sanctification of the Spirit, and abide in the will of God, they know both a sanctified and a justified state; and have peace with God through our Lord Jesus Christ.

Such will know, that to condemn the innocent and justify the wicked, are both an abomination to God; who said, "Be ye holy, for I the Lord your God am holy."¹

Perhaps some may object, how then are we to understand the Apostle speaking of Christ's² justifying the ungodly? I answer, not as if Christ justified them in their ungodliness; but first sanctified them, and then justifies them, as he expresseth in order, the work of Christ, in such who once had been in the abominations of those times, fornicators, adulterers, idolaters, covetous persons, drunkards, &c. "Such," says he, "were some of you; but ye are washed, but ye are sanctified, but ye are justified in the name of the Lord Jesus, and by the Spirit of our God."³ And I desire to mention Dr. Gell's testimony;—"Most true it is, that God justifies the ungodly, that is, he makes an ungodly man just, not in *sensu composito*, while he is ungodly, but in *sensu diviso*, by taking his ungodliness from him."⁴

In this sense of justification it is the Spirit of Christ which works both the sanctification and the justification also; as the Apostle saith,—“By the deeds of the law shall no flesh be justified;”⁵ both Jew and Gentile being under condemnation, and faulty before God in transgressing against the righte-

(1) Lev. xx, 7. (2) Rom. iv, 5. (3) 1 Cor. vi, 11.

(4) Gell's Essay. (5) Rom. iii, 20.

is of the law; "But he that believeth on"¹ is justified from the condemnation he lay to the law; yet he that continues guilty before in transgressing the righteousness of the law, come under the power of Christ, inwardly conquering sin in the flesh, and obey that power that to fulfil the righteousness of the law;² and such not after the flesh in which the condemnation is, but after the Spirit that sanctifies and justifies these men in Jesus; yet if any walk after the flesh, cannot count themselves justified barely because they know the history of Christ's coming and sufferings, but being sanctified by his Spirit, the law of his dominion over them, and they are under the domination of the Spirit of Christ, which he forebode should convince or reprove the world of sin. These, those who are led by the Spirit of God, are called "Children of God," "Heirs of God," "Joint with Christ;"³ and these he justifies, who ever punishes them.

These are "come to Mount Sion, and unto the city of the living God, the heavenly Jerusalem, and innumerable company of angels, to the general assembly and church of the first-born, which are written in heaven, and to God the judge of all, and spirits of just men made perfect."⁴ And of this we may say with the Apostle, "Whom he justifies, them he also will glorify."⁵

It is the scope of a true Christian man's faith, patience, sufferings, scorn, reproaches, temptations and conflicts, with the devil, the flesh, and the world.

1 Rom. iii, 20. (2) — viii, 4. (3) — viii, 14, 17, 33. *4* Hebrews xii, 22, 23, 24. (5) Romans viii, 30.

This is Christian faith indeed; not barely a school of religious opinions, which a man may be educated in or acquire the notion of, and yet be neither sanctified nor justified, and therefore not meet to be glorified. Nevertheless, he who is sanctified and justified by the Holy Spirit, shall have the knowledge of all truth necessary for his salvation. Our Lord prayed for his true followers, — "Sanctify them through thy truth;"¹ and the Truth that sanctifies them, will open divine truths to them; the Spirit of Christ, which they have received, shews them plainly of the Father.

Thus the people of God come to understand plainly what was once as parables, the mysteries of the kingdom of God revealed to them, the seals loosed and the book opened;² and they need not that men should teach them, but as the anointing teaches them;³ for these are all taught of God, and established in righteousness, and great is the peace of that people.⁴

CHAPTER XVII.

Of Believing.

THESE are indeed the true believers in Christ; faith stands not in the wisdom of men, but in the power of God,⁵ to whose power these submit their souls; first to its reproofs, then to its refining work, and to grow up in faithfulness, and in obedience.

(1) John xvii, 17; xvi, 13; 25. (2) Rev. v; vi.
(3) John ii, 27. (4) Isaiah liv, 13. (5) 1 Cor. xii.

thereunto; to withstand and resist the temptations of the evil one, whether it be to lead them into evil, or into the unbelief of the Lord's sufficient help, or the doubts and distrusts which satan often throws in the way, to make travelling souls conclude they shall never hold out to the end.

And herein he hath largely prevailed with many, so that their unbelief is as a great mountain, that could never be cast into the midst of the sea; and in that persuasion some have been ready to say, there is no overcoming here. But blessed be the Lord, he hath made known that faith that is a dependance on the eternal Arm which wrought all the mighty acts and wondrous deliverances of his people in ages past, and is the same this day; and his invitation is as of old,—“Let him take hold of my strength.”¹

The aforesaid author likewise adviseth, saying,—
“Away, then, with all perplexing fears and despond-
“ing thoughts; to undertake vigorously, and rely
“confidently on the divine assistance, is more than
“half the conquest. ‘Let us arise and be doing,
“and the Lord will be with us.’² It is true, religion
“in the souls of men is the immediate work of God,
“and all our natural endeavours can neither produce
“it alone, nor merit those supernatural aids by which
“it must be wrought. The Holy Ghost must come
“upon us, and the power of the highest must over-
“shadow us, before that holy thing can be begotten,
“and Christ be formed in us. But yet we must not
“expect this whole work must be done without con-
“curring endeavours of ours. We must not lie

(1) *Isaiah* xxvii. 5. (2) *1 Chron.* xxii, 16.

"loitering in the ditch till omnipotence pulls
 "thence.—He created us at first in a happy
 "tion, and now, when we are fallen from it,
 "committed the care of our souls to no meat
 "son than the eternal Son of his love. I
 "that is the captain of our salvation; an
 "enemies can be too strong for us, when
 "fighting under his banners?"¹ Again, say
 "My dear Friend, let us encourage ourselv
 "those mighty aids we are to expect in this
 "warfare; for greater is he that is for us,
 "that can rise up against us. 'The eternal
 "our refuge, and underneath are the eve
 "arms.'² Let us be strong in the Lord,
 "power of his might, for he it is that sha
 "down our enemies."³

From which I would observe a few thing
 serious reader:—

I.—Here is no room for Unbelief.

II.—Our help is placed on Christ, enabling
 Holy Spirit.

III.—The certain success, "He [the Lor
 tread down our enemies."

Come, then, and let all that have rested i
 forms, now look to Christ, on whom our
 who is spoken of as our Light in various
 Scripture.

Let men turn their minds inward to th
 there to see those enemies that are of th
 house, which heretofore broke their peace w

(1) Scougal. (2) Deut. xxxiii, 27. (3) Scou

and wait to hear his voice in their souls, as of old by the Prophet,—“Let the wicked forsake his way.” “Cease to do evil; learn to do well.” “The willing and the obedient shall eat the good of the land.”¹

Learn, therefore, to obey his will, in whatsoever is made known by him, to be thy duty either to do or to forsake; be a disciple of Jesus,² and deny thyself, and follow his requirings; taking up a daily cross to what he calls thee from.

Here some may say, “Oh! I now see an enemy near, the flesh; and that ‘lusteth against the spirit.’”³ The spirit leads to self-denial; the flesh leads to gratify self, to continue its former sinful or vain delights. Well, consider now which is safest for thee to follow, and remember the Apostle, in this case, hath given a notable warning, saying,—“If ye live after the flesh ye shall die, but if ye through the spirit mortify the deeds of the body, ye shall live.”⁴ He advises farther,—“Mortify, therefore, your members which are upon earth; fornication, uncleanness, inordinate affections, evil concupiscence, and covetousness which is idolatry; for which things’ sake the wrath of God cometh upon the children of disobedience.”⁵ Mortify, therefore, the flesh with the affections and lusts thereof, through a pure subjection to that spirit that works all our works in us and for us.

Like as in time past, the evil one and his temptations were hearkened to, now “hearken diligently [to God], hear and your souls shall live;”⁶ hearken to the counsel of that holy Spirit that calls to holiness, “to fear God and eschew evil.”⁷ Herein,

(1) Isa. i, 16, 17, 19. (2) Luke xiv, 26, 27. (3) Gal. v, 17. (4) Rom. viii, 13. (5) Col. iii, 5, 6. (6) Isa. lv, 2, 3. (7) Job i, 1.

indeed, you may be disciples [learners] of Jesus, who teaches to know what is the acceptable will of God, and to practise it who

CHAPTER XVIII.

Of the Scriptures ; and that they ought to be read, with our minds turned to the things by which they were given forth.

SOME may say, is not the certain duty of this great case, found in the Holy Scriptures?

I answer, by the help of the Holy Spirit, who gave forth the Scriptures, men may find in them the general duties they owe unto God. "Thou shalt be holy, because God is holy; thou shalt not kill, steal, commit uncleanness," &c. If the Holy Spirit which shews thee when thou art tempted to any particular evil, and which shews thee when thou hast committed it; and if thou art convicted in thyself, and findest also a witness against thee in Scripture, thou hast a double proof that thou art a transgressor, and oughtest to return from thine iniquities, as thou art warned both by the Holy Spirit in thyself, and by the Holy Scripture, lest endless wrath from God be justly become thy portion.

Likewise those who love and fear the Lord, and are led by his Spirit in the ways of holiness, and have the evidence of his Spirit in themselves, are accepted of God, and the promises of the Holy Scripture are to them a comfort also.

sides, as the Scripture shews the general duty
 en, so it is the Holy Spirit which is our strength
 help in the performance thereof, which is the
 point of religion wanting among men.

the Scripture teaches we should deny ourselves,
 Holy Spirit shews us wherein, and only can
 be us thereunto; therefore we earnestly recom-
 men to the guidance and help of it, that they
 be led into all truth by it.

herefore we neither neglect nor despise the
 tures, which are certainly of great advantage
 encouragement to serious people, and the more
 ey are read with the mind turned to that Spirit
 gave forth the Scripture, which alone can open
 netic testimonies, concerning Christ and his
 ifying work.

the Scriptures contain many profitable accounts of
 aith, hope, and experiences of the people of God
 e and under the Mosaical dispensation; and to
 rue Christian they are comfortable to read, and
 ve how several of them had a foresight of the
 ous day of salvation, "Of which salvation the
 nets have enquired, and searched diligently, who
 hesied of the grace that should come unto you,
 hing what, or what manner of time the Spirit
 rist which was in them did signify, when it tes-
 beforehand the sufferings of Christ, and the
 that should follow."¹

ey prophesied "of the grace that should come
 us,"² which grace is come by our Lord Jesus
 st, to teach to deny ungodliness, and to live
 y in this present world.³

¹ 1 Peter, i, 10, 11. ⁽²⁾ John i, 16, 17. ⁽³⁾ Titus ii.

The Spirit of Christ was in them who prophesied beforehand of this grace, and of the suffering Christ, and of the glory that should follow. And this following glory shall any suppose the Spirit of Christ to be absent from his people, seeing those aforesaid, under the law had the enjoyment of it.

And as they were enabled by it to hope in the Lord, and do his will, so we now have our ability to serve the Lord, and resist the devil through the Spirit. It is thereby that men may "Mortify the deeds of the body and live."¹ "If any man hath not the Spirit of Christ he is none of his."² "If the Spirit of him that raised up Jesus from the dead dwell in you, he that raised up Christ from the dead shall also quicken your mortal bodies, by the Spirit that dwelleth in you."³ So that it is to the Spirit that we ascribe these blessed enjoyments and operations; yet we are truly thankful to the Lord for the Scripture testimonies of the Spirit, and for his providential mercy that he hath preserved those writings to our day, believing "all Scripture given by inspiration of God is profitable for doctrine, for reproof, for correction, for instruction in righteousness; that the man of God may be perfect, thoroughly furnished unto all good works, and able to make unto salvation through faith in Christ Jesus."⁴ We also believe they were "written for our learning, that we through patience and comfort of the Scriptures might have hope,"⁵ to experience the blessed fruits of the Spirit, thereby to be regenerated, justified, and made meet to be glorified with the saints in our eternal state; and all this

(1) Romans viii, 13. (2) — viii, 9. (3) —
(4) 2 Tim. iii, 16, 17. (5) Rom. xv, 4.

the works of man, but by the work of God, "He working in us that which is well-pleasing in his sight, through Jesus Christ, to whom be glory for ever and ever. Amen."¹

It is to the power and Spirit that guides us in doing what God requires, we ought principally to have regard.

CHAPTER XIX.

That it is the Spirit of God which teaches and enables us to practise our duty.

WATCH, therefore, to that power, that Spirit that hath reprov'd for the evil before, and now shows the enemy when he comes again to entangle in the same or other snares; join with that Spirit which doth discover him; for therein is power to enable to withstand and overcome him. And let none lie down in unbelief, and say it is impossible; for "With God all things are possible."² And also, "All things are possible"³ (which God requires of us) to him that believeth on him, and obeyeth his voice; although it be in a cross to thy own will. The Apostle's saying may be here noted;—"God forbid that I should glory save in the cross of our Lord Jesus Christ, by whom the world is crucified unto me, and I unto the world."⁴ And so the state of self-denial will become not thy duty only, but thy choice also: thy vain companions and delights no more have hold on thee;

(1) Heb. xiii, 21. (2) Mark x, 27. (3) — ix, 23.

(4) Gal. vi, 14.

but now with willingness of mind, "Cast off the works of darkness, and—put on the armour of light, and walk honestly as in the day; not in rioting and drunkenness, not in chambering and wantonness, nor in strife and envying, but put ye on the Lord Jesus Christ, and make not provision for the flesh to fulfil the lusts thereof."¹

These duties are recommended in the Scriptures, and now thou art called to practise them, by the grace of Christ manifested in thyself; cast off all the works of darkness, wherein thou hast walked; "the night is far spent."² Who is it doth not see that Light and Truth is come. Perhaps thou art one that hast prayed for it in the words of David, "O send out thy light and thy truth; let them lead on, let them bring me unto thy holy hill."³ And now light and truth is come, "Walk in the light, and believe in the light,"⁴ that thou mayest be a child of light; and not abide in darkness, but enjoy "the light of life."⁵

This walking in the light brings to be children of light; children of God; for "God is light."⁶

Come, therefore, thou mourning soul, that hast groaned under the weight of thy iniquity, and follow the Lamb in the regeneration; then shall thy garments be made clean in his blood, and thy soul delivered from the hurtful things, and be restored as Adam to have dominion over all sublunary things, and subdue them.⁷

For, be assured, that power that enables to do self, to put off the old man with his deeds, will

(1) Rom. xiii, 12, 13, 14. (2) — xiii, 12. (3) Ps. cxlvi.
(4) John xii, 35, 36. (5) — xiii, 12. (6) 1 John i, 5.
(7) Genesis i, 28.

are corrupt, will also lead to overcome the world, having a better glory now in view. The glory of this world will not so ensnare thee, as we see it does many; so that nothing must stand in their way that would hinder their ambition from its full swing, one advance after another. Now, some honour; anon, an increase of worldly power; riches without measure; and yet as none of these can satisfy the worldling, so neither are they now prevailing baits to draw away the true traveller from following the Lord, who is become his delight.¹ And truly, the ways of the Lord are ways of pleasantness, and all his paths are paths of peace.² Sorrow and sighing have been for a season, but now the morning is come wherein the joy of God's salvation is the portion of his people, and the Lord the lot of their inheritance.

That influence the sinful pleasures of this world had once on them, now ceases to those whose souls delight in God; their hearts are set on better pleasures, such as he gives, who, having weaned them from worldly vanities, and raised their affections to things that are above,³ satiates their souls with his goodness,⁴ and makes them acknowledge to his praise the Lord hath dealt bountifully with them.⁵

The friendships of the world, perhaps, were once an allay, as they are to many at this day; but those that have the Lord to be their surest friend in time of need will value his favour, and not be willing to let it go, or stand loose thereto for all the favour of men.

And as the smiles of the world cannot, so neither can the frowns of it divert these from those enjoy-

(1) *Psalm xxxvii*, 4. (2) *Proverbs iii*, 17. (3) *Col. iii*, 2.
(4) *Psalm lxy*, 4. (5) — *xiii*, 6.

ments of the love of God they have tasted of desire still to enjoy, and that nothing may intervene between their souls and him which is their chief good.

CHAPTER XX.

The Children of God meanly esteemed worldly-minded men.

It is no wonder these, whose joys are heavenly should be meanly esteemed by men who have no relish but of earthly things, cannot taste that the Lord is gracious,¹ nor how good our God is; nor know where he feeds his flock, and causes them to rest at noon. Like as their forefathers, so do they delight in scorning, and mock at those that fear the Lord.

That they who love religion, as well as make profession of it, should have such treatment from loose libertines, to whom all religion is of low esteem is not strange.

But that any who do themselves profess religion and seem to be wonderfully zealous for some external form, and would be accounted no mean Christians, that these should despise the spiritual man, "life is hid with Christ in God,"² this at first seems a wonder.

But let us look back on former times, and we shall see an apparent difference among such as claim

(1) Psalm lxxxvi, 15. (2) Col. iii, 3.

be religious. The earliest sacrificers we read of were Cain and Abel,¹ and God, who knew their hearts and different states, rejected one, accepted the other; yet did not cast off Cain without some hint or information how he might serve the Lord with acceptance; "If thou doest well, shalt thou not be accepted?"² Sacrificing will not serve without faith and well-doing, without which no acceptance, and where no acceptance, what does all men's sacrificing avail?

CHAPTER XXI.

Of Worship.

Cain, whose sacrifice was not accepted, was angry with him whose was; and letting up his wrath became an ill example to all, whose sacrifices not being accepted, run into envy against their brethren, and so become first haters, afterwards persecutors, yet sometimes pretending service to God³ therein.

And as there thus was a distinction even to envy, to those that served the Lord and feared him, so we find it again among Joseph's brethren, they hated him because beloved of his father; as the carnal Jew doth those that are beloved of their heavenly father whose delight is in the law of the Lord, and are concerned to do his will. But they who rest in ceremony,⁴ even to fasting twice a week, &c. and do not come to the life of religion, are at best but as "sounding brass and tinkling cymbals," and their

(1) Gen. iv, 5. (2) — 7. (3) John xvi, 2. (4) Lu. xviii, 12.

services are not accepted of the Lord; offerings and sacrifices thou wouldst not (s else would I give them thee."¹ But, written of me in the volume of the book to do thy will, O my God, yea, thy law is heart.²

But, alas! instead of attaining to do t God, there are too many like the formalist (by the aforesaid author) "Who contents hi "those performances whereunto he is pr "education or custom — yet [says he] ca "be accounted a religious person than "called a man."³ This was the state of busy in ceremony, who yet rejected Chri came.

Thus zealous have some men been fo tions of their fathers. "Our fathers," Samaritan Woman, "worshipped in this m yet neither that mountain worship, devise no nor the Jerusalem-worship, must sta gospel dispensation, wherein the Lord call ship him in spirit and in truth."⁵

What was invented by man in the Sama ship, gained not approbation with God; had held for ages from its establishment Jeroboam, and after, by the coming in a of other nations, during the time of th captivity. So that their pleading the their fathers, and the antiquity of their of no value; all must give way to the spi ship. And as thus the man-devised wo be left, so, also, must the Jerusalem-wor

(1) Psalm li, 16. (2) — xl 7, 8. (3) S

(4) John iv, 20. (5) — 23.

So we may understand those words of Christ—"The hour cometh, that neither at this mountain nor at Jerusalem must men worship the Father."¹ Not that at those places God would never more be worshipped, but that he would not be worshipped with the forms of worship there established; neither with the Samaritan institutions, contrived by men, no, nor even by the Jerusalem-worship practised in those days. And here it may be observed, what that Jerusalem-worship was. Besides their sacrifices,

1. They had their hour of prayer.²

2. They had Moses and the Prophets read among them; among the Prophets David also; and without question, their hearing of the experience of their fathers, and of God's great wonders on their behalf, had an applause among the people, whom the Divine Original of their law and ceremonies therein directed, and the antiquity of divers of their traditions rendered them unwilling to part therewith.³ "We have heard with our ears, and our fathers have told us,"⁴ were to them valuable assurances of their constitution: and though, while the first covenant was standing, Christ distinguished between the Commandment of God (the law)⁵ and the Tradition of the Elders; yet the Apostle to the Hebrews⁶ declared plainly concerning the legal dispensation itself, the law made not perfect as pertaining to the conscience; but the bringing in the better hope did, whereby we draw nigh to God.⁷

(1) John iv, 21, 23. (2) Acts iii, 1. (3) — In Synagoga Judeorum legebatur primo textus aliquis e sacra Scriptura, deinde ab aliquo doctore addebatur exhortatio.—Piscator in Rom. xiii, 14. (4) Psalm xliv, 1. (5) Mark vii, 8. (6) Heb. ix, 8, 9. (7) Heb. vii, 19.

While Moses was read, the veil was upon their hearts;¹ while they rested, delighting in shadows and to hear of the experiences of others, the veil was over the heart; but, says he, when the heart is turned to the Lord, the veil shall be taken away.²

That dispensation had many figures and shadows, and Christ himself,³ made under the law,⁴ spake them in parables, and without a parable spake nothing;⁵ but said, when the Spirit of Truth is come, he shall shew you plainly of the Father,⁶ that knowing him they might fear him, serve him, and worship him in his own Spirit.

CHAPTER XXII.

Of the Promise of the Spirit, and of the Growth of the Church thereby in the primitive times, and of the falling away therefrom.

He said, "Behold, I send the Promise of my Father upon you; but tarry ye in the city of Jerusalem, and ye be endued with power from on high."⁷ Wait for the Promise of the Father, which, saith he, ye have heard of me;⁸ and they waited with one accord,⁹ and received the gift of the Holy Ghost, and spake forasmuch as the Spirit gave them utterance, the wonderful works of God.¹⁰

Having received the Spirit, they could worship

(1) 2 Cor. iii. 15. (2) 2 Cor. viii. 16. (3) Galatians i. 1. (4) Matthew xiii. 24. (5) John xvi. 25. (6) Luke xxiv. 49. (7) Acts i. 4. (8) Acts ii. 1, 3, 4. (9) Verse 11. (10) 1 Cor. xiv. 15; xvi. 9.

The Spirit, pray [in or] with the Spirit, sing [in or] with the Spirit, and with the understanding also;¹ and an effectual door of Faith was opened to the Gentiles,² and they were glad, and glorified the word of God.³

Thus excellent was the effect of their preaching when they had received the gift of the Holy Spirit.

They also enjoyed the baptism of the Holy Spirit, and were all baptized into one body;⁴ were of one heart and of one soul.⁵

They being many, were one bread and one body;⁶ they all had access [unto God] by one Spirit;⁷ they might all prophecy one by one, that all [might] learn, that all [might] be comforted.⁸

Thus, by the gift of the Spirit, was the Church of Christ gathered; and a glorious state did they enjoy for a season.

But whilst Paul was yet among them; he saw an apostacy, and began to complain of it, saying, "All they which are in Asia be turned from me."⁹ And John saw a great red dragon, who made war with the woman, the true church, the spouse of Christ; but [she] overcame him by the blood of the Lamb, and by the word of her testimony; and the devil was cast out into the earth, yet he went to make war with the remnant of her seed, which keep the commandments of God, and have the testimony of Jesus.¹⁰ The said chapter is large on this subject; but the enemy in that work not wholly prevailing, went upon another, which John also saw, a beast rise out of the sea;¹¹

(1) Acts xiii, 48. (2) 1 Cor. xvi, 9. (3) Acts xiii, 48.
 (4) 1 Cor. xii, 13. (5) Acts iv, 32. (6) 1 Cor. x, 17. (7) Eph.
 ii, 18. (8) 1 Cor. xiv, 31. (9) 2 Tim. i, 14. (10) Rev. xii.
 (11) Rev. xiii, 1, 3.

and all the world [worldly-minded men] wondered after the beast, and all that dwelt upon the earth worshipped him,¹ whose names are not written in the book of the life of the Lamb slain, from the foundation of the world. And John saw another beast, having horns as a lamb, and spake as a dragon.

Here, saith John, is Wisdom, let him that hath understanding count the number of the beast, which did arise.

Thus, after the breaking forth of the gospel, great glory and power, that neither the opposite Jewish priests, Grecian philosophers, nor Heathen tyrants were able to stop the progress of it; and it came over it again: men got into form, and departed from the power and life of religion, and set up devices of their own; and though they intended thereby golden (yet they were but) images, and, like Nebuchadnezzar, would have men bow down to them, although they could not give life to their images: here the apostacy came in, "That the whole world wondered after the beast;"² and those who would not bow to heathen idols, under all the torments endured, even many of their successors bowed to their devices, superstitions, and gross errors brought in; men, under the Christian name, held the name of the Christian church, and as such persecuted those who could not conform to their inventions; and the church fled into the wilderness, into her place of hiding; she was nourished for a time, and times, and half a time, from the face of the serpent.³

But, after a long night of darkness, the Lord visited again the scene in mercy,⁴

(1) Rev. xiii, 8. (2) — xiii, 3. (3) — xii 14. (4)

and gave at first a little remnant to see some abominations of the great whore, and to deny them; and I firmly believe, by the power and Spirit of Christ, many endured martyrdom in faithfulness to these degrees of light bestowed upon them; and their sufferings did not hinder the spreading of the work begun.

But in some of the successors of these very martyrs, the enemy again wrought in a mystery, and though their forefathers were endued with power and a clear light to testify against and pull down some inventions that were crept in, in the night of darkness; yet many that succeeded them, not waiting till they received counsel from God, to build as well as pull down; the will of man set a working to build in the room of what they had destroyed, and so some in one country, and others in other countries, devised new forms and ceremonies, creeds and systems of faith, and modes of worship and church-government; and as the apprehensions of men varied, so their ceremonies and worships varied; and though the contrivers might suppose they took example by the primitive practice, yet their disagreement in their forms and creeds, shews they were not led by the unerring Spirit of Christ, neither do any of them pretend to it; which though pretended to by that Church they separated from, yet it was not the error of that church, to hold that the true church is led by the Spirit of Truth into all Truth; but the error of that church (as I believe all Protestants will own) was, that whilst they pretended to be guided by the unerring Spirit of Christ, they in reality departed from it, and brought in manifold inventions and superstitions in worship and practice.

But had those who rose up after the early Reformer waited to receive wisdom from God, I firmly believe the Lord in his time would have led them to the true spiritual worship, to a ministry from the Spirit, and to all things necessary to salvation, that they would not have needed a man-made priesthood, trimmed with the qualifications of human learning, which though useful to a man as a man, yet are neither such power as to make a man a minister of Christ nor necessary to a Christian minister. For that which makes a man such, must be the peculiar work of the Spirit of Christ, both to sanctify, endue, and send forth into that service; which too many do not wait for.

And yet it is evident their constitution doth confer this qualification to be necessary to a gospel-minister as is manifest by their prayer, and by their question in ordination,² and in their saying *receive the Holy Ghost*; yet the ordainer, and he that expects an ordination, I doubt, do both suppose the Spirit is not then given; and if so, do such less than prevaricate?

Let them, then, draw their consequence from the learned Episcopalian,—" *Nihil dat quod non habet* since they nor have, nor hope for, that excellent Spirit, how can they convey that Spirit by laying on of their hands in ordination? If they have not that excellent Spirit, how can they give it by their hands to those whom they ordain?"³ And he, in the same page, going on notably concerning ministerial qualifications, I am willing to transcribe a little more from the said place, where he saith, "O my brethren, who are zealous of Christ's government and disciplin

(1) Gal. i. 12. (2) Office of Ordination. (3) Gell's E

let us first sit down in the lowest room, and yield ourselves disciples unto the Father,¹ and suffer ourselves to be corrected by his discipline, and to be instructed out of his law,² and bearing his yoke, his cross and patience, that being made conformable unto his death, we may be made partakers of his Spirit, his Life, and Resurrection; whereby we shall be enabled to bear the burthens of the weak, and one another's burthens; whereby we shall be taught to rule ourselves, and so become rulers and governors of the Church of Christ; so shall we be able experimentally to preach Christ, warning every man, and teaching every man in all wisdom, that we may present every man perfect in Christ Jesus.³ For this is the end why the Lord gives these his gifts unto men, Apostles, Prophets, Evangelists, pastors, teachers, and so elders and deacons, for the perfecting of the saints; for the work of the ministry; for the edifying of the body of Christ, till we all meet or come into the unity of faith, and acknowledgement of the Son of God unto a perfect man, to the measure of the stature or age of the fulness of Christ. The Lord vouchsafe that great grace unto us all."

Thus far he of the spiritual, which he calls due qualifications of church-governors, which, says he, some believe not possible to be attained in this life.

However, some (zealous to establish, as their predecessors were to pull down) not waiting for that which should lead into all truth, went to modelling religion, and in the wisdom from below setting up forms and ceremonies of their own, compelled men to bow thereto; and such as could not conform, felt

(1) *Isaiah* viii, 16. (2) *Psalm* xciv, 1. (3) *Col.* i, 28.

the falsely-called gentle severities of prisons, gallows, fines, sequestrations, and banishments; and thus, as did old Rome, by cruel persecutions, so did some endeavour to destroy those in whom further light was manifest, and did really desire to walk therein.¹

And in this work both preacher and hearer combined together, as if designed to stop the further work of God in a thorough reformation. Thus practising the wolf rather, which the aforesaid Bishop in his preface thus decently blames;—

“There is scarcely a more unaccountable thing to be imagined, than to see a company of men professing that religion, a great and main precept whereof is mutual love, forbearance, gentleness of spirit, and compassion to all sorts of persons, and agreeing in all the essential parts of that doctrine, differing only in some less material and more disputable things, yet maintain those differences with a zeal so disproportionate to the value of them, prosecuting all that disagree from them with all possible violence; or if they want means to use outward force, with all bitterness of spirit. This must needs astonish every impartial beholder, and raise great prejudices against those persons' religions, as made up of contradictions, professing love, but breaking out in all the acts of hatred.”²

Neither did this work of imposition keep itself confined in the several countries where it was begun, but nation rose up against nation, and many fruitful lands were turned into fields of blood, upon the score of their religious differences, which is but too well known in history to need a demonstration.

But as the true Christian man sees all this, both as to devising religions, and imposing thereof, to be from below, he cannot join with it, but rather chooses to suffer what God may please to permit, than bow to the will of man in opposition to what he believes is the will of God; but as he cannot yield to imposition, though joined with force, so neither doth he oppose force with force, but patiently bears the cross; which the aforesaid Treatise a little hints at, and advises those imposers, and recommends a better conduct, saying,—“I shall desire all those hot zealots, who think they have a true zeal for God, when they are enraged with fury against those who are in any error, how gross soever, to retire their minds to an inward serious contemplating of God, and attending to his voice; and then let them see if they can reconcile those hotter thoughts with the other serious ones; they will find that the more they are filled with the fulness of God, the more meek, tender-hearted and gentle they are. And from this they may be convinced, that such heats are not of God, nor of that wisdom which is first pure, then peaceable, gentle, and easy to be entreated.”¹

CHAPTER XXIII.

Of Forms set up, and imposing thereof.

AGAIN, our said author commends the patient, submissive practice of Christ in suffering; entirely submitting to that severe dispensation of providence,

(1) Scougal.

extending his goodness to all, recommending, not forcing his precepts on men; yet receiving his willing followers with great endearedness, and every one was his friend who obeyed his holy commands. And whosoever did the will of his Father, the same was to him as his brother, and sister, and mother.¹ These were the terms of his communion, as they are of those who are his true followers; and though they meet with cruel mockings from some, and severe persecutions from others; yet they can pray for those who do it ignorantly, and say, "Father forgive them; they know not what they do." But as to a conformity without conviction, the said author seems positively against it:—"We must join peace and truth together; and no consideration whatsoever should make us do anything we judge unlawful or forbidden by God."²

So that the soul resigned to the Lord cannot act offensively towards him, whatever is enjoined by laws of men, yea attended with sufferings for Christ's sake, accounting these but light afflictions, which work for us a far more exceeding and eternal weight of glory.³

If they did these things to our Lord, in whom the power of his Father was so largely manifest, then those to whom but a measure is given, may expect a little of the same;—If they did so to the green tree, much more to the dry.⁴

But as we have his example in his patient suffering, so have we also his example in looking to "the joy that was set before him, who endured the cross, and despised the shame, and is set down at the right hand

(1) *Jno.* xv, 4. (2) *Scougal*. (3) *2 Cor.* iv, 17. (4) *Luk.* xxiii, 31.

of the throne of God," and will come to judge all ungodly persecutors of him in his members; for he considers, as they have done it to the least of his, so have they done it to him in his little ones, whose portion herein was told them long ago, "All that will live godly in Christ Jesus, shall suffer persecution."¹

Again, saith the Apostle, "it became him for whom and by whom are all things (in bringing many sons to glory) to make the captain of their salvation perfect through suffering."²

Forasmuch, then, as Christ hath suffered for us in the flesh, let us arm ourselves likewise with the same mind: for he that hath suffered in the flesh, hath ceased from sin, that he no longer should live the rest of his time in the flesh, to the lusts of men, but to the will of God.³

Some may think in their imposing, that they are serving God therein,⁴ and in persecuting those that cannot bow thereto; but they should remember Zion is not built with blood, nor Jerusalem with iniquity.⁵ It is the wolf, and not the Lamb nor his Spirit, that tears and devours for religion, much less for ceremony; yet, alas! it is *that* has been the occasion of much cruelty. The conscientious man that dares not conform to things not commanded of God, is often a sufferer, where swearers, blasphemers, drunkards and profane persons go free.

(1) 2 Tim. iii, 12. (2) Heb. ii, 10. (3) 1 Peter iv, 1, 2.

(4) John xvi, 2. (5) Mich. iii, 10.

CHAPTER XXIV.

Of Persecution, and Testimonies against it.

THOUGH it is so known a practice, that many do persecute for religion, and some do justify it, yet men of divers persuasions on particular occasions have largely declared in favour of liberty of conscience, of which take a few instances.

I begin with Constantine, a Roman Emperor while the empire was very large, who, embracing Christianity, is by Nicholas Causin brought in thus speaking to the people :—" I intend not that any man should be forced in the matter of his religion ; the services of the world are oft-times constrained ; but those we render to God ought to be voluntary. We have no greater proof of the divinity, than mercy. God sheweth what he is in so long time, and with such patience, suffering the impieties and ingratiitudes of men. I would have all the world know, I intend not to make Christians by necessity, but discretion. As it is a crime to deny true religion to those that require it, so is it an importunity to seek now to impose it by force on such as demand it not. They that will not follow my example, shall not, therefore, be separated from my friendship. I am the common father of all in general, and no man ought to be frustrated of the preservation, which I owe him."¹

If this was the free sentiment of a wise and great emperor, how would it exalt the prudence of the kings of our age to follow his example, and be the common

(1) Ho. Court, tom 2.

father and protection of their people, and not let any, for matters of conscience, be made a prey to furious zeal.

How commendable was his moderation towards his heathen subjects, and how unlike are the practices of some, who persecute to gaols, galleys, tortures, and death itself, for things not necessary to salvation.

To give now an example of the Protestant Episcopal way, remarkable is that treatise of Jeremy Taylor, called "*Liberty of Prophesying*," published when the Episcopal way was under some discouragement; and to quote him at large, were to transcribe much out of many chapters of the book; however, I am willing to transcribe a little out of his preface:—

"Against this (imposing upon other men) I have," says he, "laid prejudice enough from the dictates of Holy Scripture; it is observable, that this, with its appendant degrees, I mean restraint of prophesying, imposing upon other men's understanding, being masters of their consciences, and lording it over their faith, *came in with the retinue and train of Antichrist*, that is, they came as other abuses and corruptions of the church did, by reason of the iniquity of times, and the cooling the first heats of Christianity, and the increase of interest, and the abatements of Christian simplicity, when the church's fortune grew better, and her sons grew worse, and some of her fathers worst of all; for in the first three hundred years there was no sign of persecuting any man for his opinion, though at that time there were very horrid opinions commenced, and such as were exemplary and parallel enough to determine this question; for they then were assaulted by new sects, which destroyed the *common principles of nature, of Christianity, of inno-*

cence, and public society; and they who used all means, Christian and spiritual, for their disimprovement and conviction, thought not of using corporeal force, otherwise than by blaming such proceedings. And, therefore, I do not only urge their not doing it as an argument of the unlawfulness of such proceedings but their defying it, and speaking against such practices, as unreasonable and destructive of Christianity for Tertullian is express,—‘*Humani juris et naturalis potestatis, unicuique quod putaverit colere se nec religionis est cogere religionem, quæ suscipi debet sponte non vi.*’ The same is the doctrine, saith he of S. Cyprian, Lactantius, S. Hilary, Minutius Felix, Sulpitius Severus, S. Chrysostome, S. Hierom, S. Austin, Damascen, Theophelact, Socrates scholasticus and S. Bernard.”

To which he adds,—“That all wise princes, if they were over-born with faction, or solicited by peevish persons, gave toleration to differing sects whose opinions did not disturb the public interest.”

And having gone through and examined and confuted the notions upon which some pretend to impose upon conscience, he concludes with these excellent words of St. Ambrose (as he calls them)—“*Nam imperiale est libertatem dicendi negare, nec sacerdotale quod sentiat non dicere.*”¹

I could instance varieties of testimonies of other persuasions, that have written largely against imposition upon conscience, and could quote abundance of the like case from the writings of our Friends, but I intend to confine myself to that of John Whitehead “Let this be a witness, now, and in ages to come

1) Vide Sermon on “Ye know not what spirit ye are of

against such as murmur at, hate and persecute those that cannot in conscience join to their form of doctrine and worship, though they should make it as like our doctrine and practice as possibly they can invent; nay, though it should be the very same in outward appearance, and in every circumstance provable by Scriptures, and the words which we have left upon record, yet if men take upon them to preach such doctrines, and imitate such practices, by virtue of any outward ordination or approbation of people, which have itching ears, without a true leading of the Spirit of God; though pretending to the anointing and leading thereof, shall do it for a name, honour, or lucre's sake; and shall persuade, advise, or give consent, that outward authority, or the civil magistrate, shall compel men into conformity thereunto, or else in person, estate or otherwise shall outwardly punish such as refuse to conform, though upon never so false grounds; or shall compel any man from that way of worship which, in his own mind, he is persuaded is right, or shall defend his own way of worship by carnal weapons; behold, I [who am a child of the Virgin that is espoused to the Lamb, brought forth in the return of her captivity, and have the mind of Christ herein] do testify in his name, and by his Spirit, that such are adulterate children, not begotten of God, nor born of his royal seed, nor owned by Jerusalem, which is free, and is the Mother of us all."¹

(1) John Whitehead's Collection, called "Gospel Labours,"
p. 98, 99.

CHAPTER XXV.

Patience under Persecution.

NOTWITHSTANDING the various exercises the people of God meet with from the ungodly world, be it profane and empty professors, yet they are not without spiritual support and sweet enjoyments of inner peace, which the Lord gives and leaves with him, and which the world can neither give nor take.

He that was after the flesh (of old), persecuted him that was after the Spirit;² as it was then, so now. Michael and his angels, and the dragon and his angels, are so contrary, that the one make war against the other. But though the old dragon make war with the woman, and the remnant of her seed, yet he who suffered in the flesh, cometh in Spirit to reign in ten thousand of his saints;³ and the saints and his followers shall prevail, not by sword or strength, but by my Spirit, saith the Lord.

Neither is this warfare only general, as between these two great leaders, but everyone that overcometh will first know their particular conflicts with the world, the flesh, and the devil, his temptations to resist, and his evil insinuations to withstand.

Wherein the various workings of satan to disengage the mind are met with, one while rendering our work impossible, our difficulties invincible, multiplying our fears, mustering up distrust within, if possible, to hinder. But, as the upright trust in the Lord, and make him their arm, they shall go on, and the

(1) John xiv, 27. (2) Gal. iv, 29. (3) Jude, verse 14.

Prevail ; and by every faithful resisting, the enemy's power will grow weaker, and the soul strengthened and encouraged by every victory, to trust still in the Lord, and go on in the holy warfare till it is accomplished.

But such should remember, they must have on the breast-plate of righteousness ;¹ for whoever enters into a warfare with the evil one, must as well make war against unrighteousness in himself, as against satan, the author of it ; stand, therefore, upright to God, swerve not to the world, nor to favour the selfish man in his unrighteous ways.

Take, also, the shield of faith, and be acquainted how to use it : and this is not intended of faiths, as creeds or opinions composed by men, for their followers to believe, as a band of society to distinguish them from those of opposite creeds ; as the Apostle said, in the world there are gods many ; so we may say in our day, in the world are faiths many. But that which I now intend is, the faith of the operation of God,² the faith by which the just live,³ the faith by which Moses refused to be called the son of Pharaoh's daughter, choosing rather to suffer affliction with the people of God, than to enjoy the pleasures of sin for a season ; esteeming the reproach of Christ greater riches than the treasures of Egypt, for he had respect unto the recompence of reward ; by faith he forsook Egypt, not fearing the wrath of the king, for he endured as seeing him who is invisible ; through faith he kept the passover and the sprinkling of blood ; through faith some endured cruel mockings, and scourgings, bonds and imprisonments ;⁴ yea tortures, and cruel death, not accepting deliverance.

(1) Eph. vi, 14. (2) Col. ii, 12. (3) Heb. x, 38.

(4) Heb. xi, 24 to 28.

Here is a notable description of the power of faith. By it, Moses was enabled to refuse the power and grandeur, and worldly honour of an opulent kingdom, choosing rather sufferings with the people of God, and enduring the reproaches of Christ (the name Christian was not known), valuing the scorns of the ungodly as greater riches than the treasures of Egypt. And this he did not do from an insensible stupid mind, but his noble choice was from true wisdom, choosing from a sense of better things. By faith he had respect to the recompence of reward, which as much exceeded what he forsook, as his joy doth the earthly, or heavenly glory the glory of this world; or an eternal pleasure in God doth the pleasures of sin, that are but for a season, and leave a dreadful sting upon the consciences of men, a worm that never dies.

How great and excellent was his choice above the worldly wiselings now, who choose this present world.

By faith he feared not the wrath of Egypt's king, having an eye to the King of kings, whose power was to be obeyed, and whose almighty power was his preservation and deliverance.

And as by faith it was that he refused the power and its glory, so by faith was he enabled to perform religious actions also; by faith he kept the passover, and the sprinkling of blood.

And that which I desire in this point is, that men might have faith. Take the shield of faith, whereby to resist the fiery darts of the evil one, where this is not practiced, it is in vain for men to boast of their faith. The saints' faith overcame the world; but too many, notwithstanding their power

faith, the world overcomes them. Pride overcomes some; avarice, lust, wrath, malice, envy, pro-
 gality, drunkenness and lasciviousness overcome
 any; and, whilst they call themselves Christian,
 they are antichristian, and serve this present evil
 world, and the sinful pleasures or passions of it. It
 is in this faith the people of God make war against
 Satan, that they may overcome him and his works
 themselves; faith in Christ the arm and power
 of God manifest near unto men that they may be
 τῷ ἐνδυναμῶντι με Χριστῷ¹ by Christ inwardly enabled
 to withstand the wiles of Satan; and those who so
 overcome the evil in themselves, will be encouraged
 to withstand the temptations of the world from
 without.

And by a continuing in the same exercise, go on
 to serve the Lord in righteousness and holiness,²
 without which men cannot see God,³ no more than
 they can please him without this faith.

Peter well said of old, "Ye are kept by the power
 of God through faith unto salvation, ready to be
 revealed in the last time."⁴

And those who thus witness the power and good-
 ness of God, to preserve them from evil, which was
 their sorrow, they will love him with a sincere and
 very fervent love, and with a steady zeal go on to
 serve him, in resisting the allurements of Satan, who
 may offer worldly vanities or sinful pleasures, interest
 ambition, the fading glory or transitory grandeur
 of this world: but they who are born from above,
 and have tasted of the goodness of God (persevering)
 will have their eye to better pleasures, to lasting joys,

(1) Gell's Essay. (2) Luke i, xxv. (3) Hebrews xii, 14.

(4) 1 Peter i, 5.

and to the glory that fades not away, which our gracious God has both proposed and promised to that love and fear his name;¹ even to them, by patient continuance in well-doing, seek for immortality, eternal life;² and these look not things that are seen, but to those which are in and eternal.³

And though in these his conflicts the true Christian finds his own weakness, yet he depends on God who is merciful to his little ones, and has respect to them in all their temptations, having been tempted with all things like as they are, yet without sin,⁴ both able and willing to help them in their temptations, that they being delivered by him, may ascribe to him the praise.

Thus being supported by the Lord, he endures as a faithful follower of the Lamb in the regeneration through many tribulations entering the kingdom of glory, where feeling as exercises abound, consolation doth much more abound;⁵ and by daily tasting the Lord is gracious, is encouraged to hold on in his self-denying life.

Which state of self-denial is necessary to the Christian; for by dying to those things that are evil, whereby in time past the enemy ruled over him, he comes to live to God a new life. Of this the Apostle gives testimony, where he saith, "I am crucified with Christ, nevertheless I live; yet not I, but Christ liveth in me: and the life which I now live in the flesh, I live by the faith of the Son of God, who loved me and gave himself for me."⁶ And this

CHAPTER XXVI.

Of an Holy Life, that it is our duty and our interest, and is a life of great enjoyments.

THOUGH the severities of an holy life may be esteemed by some of this world as not to be chosen, yet if we consider the excellent pattern of our Lord, it will not seem strange his true followers should in some measure be like him. Of his great example herein, the said author speaks :—" We many times hear of our Saviour's sighs and groans, but never that he laughed; so that through his whole life he did exactly answer that character given him by the prophet of old, that he was a man of sorrows, and "acquainted with griefs."¹ No wonder, then, if those that follow him are an exercised people, first in making war against the enemies of their own houses, those hurtful inclinations in themselves. Secondly, in withstanding temptations from without. How do many men delight to provoke others to sin, and where they can prevail, rejoice. But if a man, in fear towards God, resists their provocations, and dares not run with the multitude to do evil, then they scorn, revile, or ridicule, and are too apt, as Bishop Burnet says, to judge such persons are morose and sullen. And it need not be admired, that ungodly men's censures on those that follow Christ in the regeneration,² are as harsh as they were against our Lord in the days of his flesh, of which the learned Gell takes notice in his Paraphrase on those words, " Enoch

(1) Scougal. (2) Matt. xix, 28.

walked with God and was not."¹ Where he saith
 "How contemptuously and basely the world accounts
 of Enoch and his Enochites, the exact walkers
 with God. For in such base esteem are these with
 the evil world, which think and speak slightly of
 them as the Sodomites of Lot, 'This fellow, &c.' the
 apostate Israelites of Moses, 'This Moses': and the
 Jews of Christ, 'This fellow;' and we found
 one fellow perverting the nation': and of St. Paul
 a pestilent fellow.' And what good man, who expects
 ours to walk with God, and please him, can he
 please the Cainish generation, or expect any
 opinion of him from them."²

And he shows the reason of it, saying, of the
 world, "They put good for evil, and evil for
 darkness for light, and light for darkness; bitter
 for sweet, and sweet for bitter. Why then should
 we discontent any of the true Shem's children to be
 esteemed by the wicked world."³

But though this be met with from the world,
 from the Lord they have a better portion.

"What though the evil one cast his fiery darts
 at us? What saith God to Abraham the Enochite
 every one of his children—walk before me, and
 thou shalt be perfect; I am thy shield, that will quench
 the fiery darts of the evil one, whom the Lord
 hides in his temple and tabernacle, and the secret of his
 life is, in himself, must needs be safe: for as the Enochites
 are his tabernacle or temple, so he is their
 shield; he hides them in the rock, that is, in Christ,
 as Moses was hid when he saw God."⁴

So those that are of an inward retirement of
 to see the Lord and walk with him, and have

(1) Gen. v. 22. (2) Gell's Essay. (3) Ditto. (4)

conversation in heaven, it is no wonder that these pilgrims and strangers to the ungodly world, known to them as to their spiritual state; and as the aforesaid author notes from the Apostle, "their life is hid with Christ in God; and therefore hath no glorious shew or appearance in the world, and to the natural spirit will seem mean and insipid."¹

"The glory of the world, and the gaities of it dazzle not their eyes, because that eye is opened in heaven which can look to better objects; and having, according to the Apostle's instruction, learned not to fashion themselves according to this world,² but to be transformed by the renewing of their minds;³ they see the fashion of the world passeth away,⁴ but the goodness of God endureth continually;⁵ and, they having had a sweet taste thereof, are daily contented to enjoy more of it." And he further observes in another page, "Alas! what words shall we find to express that inward satisfaction, those hidden treasures, which never are rightly understood, but those holy souls that feel them? 'A stranger intermeddleth not with their joy.'"⁶

And as the world is a stranger to their joy, so they labour and watch that the joy of this world (in the sinful follies of it) may be a stranger to them; and though they receive the lawful comforts with thankfulness to God, yet like his ancient servants they as pilgrims or sojourners here are seeking that city that hath foundations, whose builder and maker is God,⁷ pressing forward thereunto, that they may obtain an habitation therein, even with God through the Spirit.⁸

(1) Gill's Essay. (2) 1 Peter i, 14. (3) Romans xii, 2. (4) 1 Cor. vii, 31. (5) Psa. lxxiii, 1. (6) Prov. xiv, 10. (7) Heb. x. (8) Ephes. ii, 22.

Again the aforesaid author says, "If our country be much in our thoughts, it will ; strangers and pilgrims abstain from fle which war against the soul, and keep unspotted in this world, that we may be enjoyments and felicities of the other."¹

And here I shall insert a little from the poet, Quarles :—

"What ravished heart that feels those melti
Would not despise and loath those treachero
Of Dunghill earth? What soul would not be
Of wry-mouth scorns, the worst that flesh a
Had rancour to devise? Who would not bear
The world's derision with a thankful ear?
What palate would refuse full bowls of spit
To gain a minute's taste of such delight?"²

It is a truth to be lamented, that some, have had good beginnings of desires t before God, that they may have acceptance have yet stumbled at the cross, when they strait is the gate, and narrow the way, wh unto life, of which our Lord said, few th find it;³ and fewer there are that find h therein, when they find they ought to "re devil and all his works, the pomps and this wicked world, and all the sinful l flesh."⁴

Here seems an exercise to some too surmounted; but it will not appear so diff consider help is laid on one that is mighty all-sufficient power is present with us to c work of God in us, and us in a discharge

(1) Gell's Essay. (2) Quarles's Emblems. (3)
(4) Baptismal Vow in Church Catechism. (5) P

him; I therefore entreat all to lay aside the doubts Satan would suggest, "Arise, and be doing, and the Lord will be with us,"¹ And let not any say, I am afraid I shall hazard my interest in the world, my acquaintance will look shy at me, and great men will scorn me. Had our Lord regarded these things, so as to be stopped thereby, how could he have done the will of his Father, in enduring the cross and despising the shame; yet, mark the end of it; he is set down at the right hand of the majesty on high, eternal in the heavens.

Since the Son of God hath left us such an example, let us also endure the cross, and despise the shame, looking to that eternal crown of glory he hath in store for those that hold out to the end.

Our aforesaid author hath another remarkable note of Christ's, saying, "Hence did he refuse that ordinary compellation of *good master*, when addressed to his human nature, by one who it seems was ignorant of his divinity. Why callest thou me good (saith he), there is none good but God only. As if he had said, the goodness of any creature, (and such only thou takest me to be) is not worthy to be named or taken notice of; it is God alone who is originally and essentially good."²

How far was he from approving the many flattering titles given and coveted after in our day, as, "Your Grace," "Your Worship," "Your Excellency," "High and Mighty," &c.

Although this holy life, this life of self-denial, be both the wonder and the scorn of many, yet it must be owned, it is the duty of every Christian man to

(1) 1 Chron. xxii, 16. (2) Scougal.

renounce the devil and all his works, the pomptness of the flesh, and all the sin of the flesh, and to keep God's holy commandments all the days of our lives, as before hinted. And it is our duty thus to live, so that to live despised of men, will revive the glory of the Christian religion. How justly have many complained of the pride, vanity, debauchery, covetousness, wrath, profaneness, and coldness of zeal in which abound among professors, and which none of us will own? Yet, alas! how can it be otherwise unless men learn of him, who, as aforesaid, was a man of sorrows, and [well] acquainted with grief. And as his followers do not want at first a godly sorrow for their former transgressions, which tends to work repentance unto amendment, so neither can they at times be without a grief, because of the abominations of the times; and these may not escape a being marked by singular and morose, yet the Lord will make use of it for good.²

And these mourners, that deny the vain and sinful follies of this world, do not only live in the glory of God, and the Christian religion, but also have a concern upon their minds, that they may glorify God in their day and generation.

For they find greater joy in keeping the commandments of God, than in walking after the allurements of the flesh, or in the world they meet with trouble. And in Christ they have peace.

It will not avail in the great day for the proud and learned of this world, or men in exalted sta-

(1) Isaiah lili. (2) Ezekiel ix, 4.

say, those in whom this divine life is manifest and reigns, are morose, or are depressed with dull dejecting thoughts of melancholy, when they come by the leadings of it to be crucified to the world, and the world unto them; yet be it known to men, though these are dead to the world, yet they live unto God, an hidden life the world knows nothing of; and therefore perhaps thinks meanly of them.

The heart of man in its fallen state is too apt to seek its joy in things below:—"But were it once rent from the world, and all the bewitching enjoyments under the sun, it would quickly search after some higher and more excellent object to satisfy its ardent and importunate cravings, and being no longer dazzled with glittering vanities, would fix on that supreme and all-sufficient good, where it should discover such beauty and sweetness as would charm and overpower all its affections."¹

It is, indeed, from the spiritual comforts found of those who live above the world, that they are much encouraged to pass through the exercises here, not looking at the things that are seen, which are temporal, but at those which are invisible and eternal; and God, who calls to this eternal good, postpones not all the enjoyments of it to the life to come, but gives sweet foretastes of it while we are here. "Come and hear, all ye that fear God, and I will declare what he hath done for my soul."²

And what the Lord had done for David, he abundantly tells of:—"The Lord is my shepherd, I shall not want; he maketh me to lie down in green pastures, he leadeth me beside the still waters, he restor-

(1) *Scougal*. (2) Psalm lxi, 16.

eth my soul, he leadeth me in the paths of righteousness, for his name's sake; yea, though I walk through the valley of the shadow of death, I will fear not, for thou art with me, thy rod and thy staff comfort me; thou preparest a table before me in the presence of mine enemies, thou anointest my head with oil, my cup runneth over; surely goodness and mercy shall follow me all the days of my life, I will dwell in the house of the Lord for ever."¹

To tell the worldling what these pastures are, where the still waters, is a task indeed; but let him follow him in the paths of righteousness,² let him abide the chastenings of the Lord,³ and his rod and his staff shall comfort them, and they shall know that the Lord prepares.⁴

Though these may know a state of sorrow and sighing for a season,⁵ yet in due time he will give them the oil of joy for mourning, and the garment of praise for the spirit of heaviness;⁶ joy and gladness shall be in their hearts, they feel, the voice of melody and singing;⁷ that dwellest in the gardens, thy companions hear thee to thy voice.⁸

But, says the worldly man, we cannot hear thy voice now a-days, Why, Friend! cannot he that has made the heart speak to the heart? Doth he not call the wicked to forsake his way, and the ungodly man his thoughts? Hear then, and obey the Lord; forsake what he calls thee from, and thou shalt hear what he calls thee to, even to taste of his goodness, which is sweeter than the honey or the honey-comb.

(1) Psalm xxiii. (2) Proverbs viii, 20. (3) Hebrews (4) Psalm xxiii, 4, 5. (5) Psalm xxx, 5. (6) Isaiah lxvi, 10. (7) Isaiah li, 3. (8) Cant. viii, 13.

CHAPTER XXVII.

Of Meditation and Spiritual Prayer.

THESE, then, cannot but love so gracious a God, so merciful a Father; they delight to draw nigh unto him, and meditate in his law day and night.¹ Private retirement to wait on God they feel advantage in, and by his goodness and love their hearts are more and more engaged to love him; and I doubt not the said author had a sense hereof, when he speaks of inward recollection, saying, "That when a serious person feels some inward enkindlings of divine love, and holy excitations to prayer and retirement, these are always to be followed, if possible; for God doth as it were invite the soul to a heavenly repast."²

I am doubtful some may think slightly of what the aforesaid author hints concerning the Lord's inviting men to private meditation or prayer, and may say in themselves—we have our stated hours, and our appointed forms of prayer; and if we keep to them, we think that is well enough. But such as desire their prayers may be of advantage, would do well to try if they cannot more sensibly feel the Lord to be near to them, to bless their devotions, when he calls thereunto, than when they set themselves a work, or when they follow the prescriptions of men.

Some, also, may ridicule such inward calls of God, and put the name of fancy or enthusiasm upon it, and so reject the secret voice of God as some delu-

(1) Psalm i, 2. (2) Scougal.

sion. But surely such have little true claim to religion, whatever form they have, and are unacquainted with the merciful dealings of God to the souls of men. How he strives with men by his Spirit, as he did with the old world, to draw them from that which is evil, and to incline them to that which is good, to seek his face right early.

Yet I doubt not the Lord is so at work with many, that they feel at times a tenderness upon their spirits towards God, and desires that he may bless them and guide them whilst here, and prepare them in this life, for a blessed immortality.

Such I would hope my entreaty might prevail upon, especially to have regard to all the stirrings of that which is good, which they feel in their souls, it is the Spirit of God which works it, and his power is near, whereby we can successfully draw nigh to God, and meditate upon him, watching diligently to have our minds staid upon him, waiting in pure stillness to feel his power, to season our spirits with an humble, holy awfulness towards him, and to raise in our souls lively and fervent desires to God for a further enjoyment of his goodness and love, thereby to be engaged more and more to walk in his fear and delight in his precepts; for such do not go without their reward.

Such who have had experience of the kindness of God in these spiritual visitations, I advise to be diligent in joining therewith; watch, lest worldly or wandering thoughts intervene to draw the mind from this inward touch of God's love. He is now coming near to thee with favours, whom thou once soughtest sorrowing, and wouldst have been glad then to have *known the smiles of his countenance.* It may be, *some may say,* I have thus sought the Lord, but a

seems as if he hid himself from me; what shall such a one as I do? I answer, hope thou still in the Lord, remembering his reward is with him, and his work before him; in waiting upon him thou mayest see there is more of his work wanting in thee, than thou hast yet felt and submitted to, in order to prepare thee for those sweet enjoyments of his love thy soul longeth after.

He that thus invites, will feed the hungry with good things, though he doth send the rich, the fat, and the full, empty away.¹

And since I am fallen upon the benefit of meditation in private, I am willing, also, to shew, that meditation in public, I mean in the solemn assemblies of God's people, is of eminent advantage to the souls of men, and of real use; yea, of necessity, in the right worship of God, which is in spirit; and I would not be understood that this worship is barely in the exercise of our own spirits. But, having proved from Scripture and divers authors, that there is "a manifestation of the Spirit given to every man to profit withal."² Surely the profit thereof will not be denied, as at other times, so also in the seasons of worship, as the minds of men are retired thereunto, and exercised therein. For, as Judge Hale saith, in the words of David, "In thy light we shall see light,"³ have a discerning of our state inwardly, where we are, what we are in God's sight, and thereby know our true duty, whether it be to humble our souls before him in a sense of any transgression or disobedience, and to wait on him, to know his judgments more and more revealed against the trans-

(1) Luke i, 53. (2) 1 Cor. xii, 7. (3) Psalm xxxvi, 9.

gressing nature in us, that the head of the man may be bruised, and the soul separated from power; for as man cannot do this work of himself, so it is needful that he wait on the Lord to him that is able to do it in us and for us.

Here the true penitent man may come to his soul opened in silent prayer to God, that he will for Christ's sake, blot out his transgressions, and away his sins and the guilt thereof. As the apostle saith:—"A few of those inward aspirations will do more than a great many fluent and noisy expressions."¹ Let, then, none doubt of the efficacy of spiritual prayer, as men receive the assurance of the Spirit; as he also says,—"This mental prayer is, of all other, the most effectual to purify the heart, and dispose of it unto a holy and religious life, and may be termed the great secret of divine life. And it may be, the Apostle has a peculiar respect unto it when he saith, 'Thou art helping our infirmities, makes intercession for us with groanings that cannot be uttered;' ² or 'our original may bear, that cannot be worded.'"³

And though these sighings cannot then be heard, yet the Lord hears and knows what is the mind of the spirit, and as he is always ready to do us good, he regard to these breathings, which are indeed our own begetting; and for the cries of the poor, the sighings of the needy will I arise, saith the Lord. Let God arise, and his enemies shall be scattered.

But as this state of prayer is necessary,

(1) Scougal. (2) Romans viii, 26. (3) Scougal.

(4) Psalm xii, 5. (5) Psalm lxxviii, 1.

needful, that having thus prayed with the Spirit, we also wait to feel an answer of our prayer. Many have been busy in prayers, but have neglected to wait on God to receive the return of their prayers, with the mercy or blessing prayed for.

CHAPTER XXVIII.

Further of Worship, and of many comforts and advantages thereby, as it is performed by the help of the Holy Spirit.

A MAN can no more create himself anew than he did create himself at first; therefore, in order to regeneration, a man ought to have some time retired from the world to draw nigh to God, to feel the Lord to make him anew, in which retirement and drawing near to God, our soul's enemy sometimes comes to disturb the mind with vain and wandering thoughts, whereupon the sincere in heart will have occasion to pray against his temptations, yea to watch and pray,¹ that he who is the captain of our salvation, may manifest his power to drive back our soul's enemy. And when have we greater promises of his presence, than when we gather together in his name,² in his Spirit retired from the world to wait upon him, that he may work in us his marvellous work of forming us for himself, that we may shew forth his praise.³

Here we have no need that man should direct us either to read, sing, or pray by forms of human

(1) *Matt. xxvi, 41.* (2) — *xviii, 20.* (3) *Isa. xliii, 21.*

appointment, for the mind being singly to this divine gift or light, men will see what to pray for, and (as before observed) the Spirit will help their infirmities, yea sometimes with sighs and groans that cannot be uttered, as aforesaid having asked in Christ's name, in his Spirit's movings of it, (whether with words or without) yet we are within the promise, *ask and ye shall have*; but if we pray without his Spirit, without his aid and help, we are subject to ask amiss. The author hints, "The spiritual man ought not to be tied to forms," for as temptations are various, the soul's exercises and necessities various, the prayers of the spiritual man be differing, both vocal and mental prayers also; yea as the spiritual state hath its growth (as well as the natural) so is it not possible for men to prescribe to all a set of forms of prayer. Observe the author:—

"And let me here add one free thing, that I think obstructs more an advance in spirituality than God, than the fettering ourselves by some of our own, to rules and forms which we always adhere to and keep up; whereas it is a plain and general truth, that there is a progress in the spiritual as well as the natural life."

Let it be considered, he that one day prays and also waits in faith and patience, and receives answer of his prayer in an increase of divine grace or strength, or victory over his soul's adversaries, may one day have occasion another day to receive some further blessing, and this without all

ibed forms. And though some may think
 e of our experience herein, yet perhaps they
 egard the aforesaid author, where treating of
 l prayer he saith, "There is a third and more
 ime kind of prayer, wherein the soul takes a
 er flight, and having collected all its forces by
 ; and serious meditation, it darteth itself (so
 peak) towards God in sighs and groans, and
 ights too big for expression. As when, after
 eep contemplation of the divine perfections,
 aring in all his works of wonder, it addresseth
 f unto him in the profoundest adoration of his
 esty and glory. Or when, after sad reflections
 ts vileness and miscarriages, it prostrates itself
 re him, not daring to utter one word in his
 ence."¹

ere, indeed, is the loftiness of man brought
 and self-confidence and will-worship abased,
 e Lord our helper purely depended on, who is
 ly able to help us in our devotions in private,
 so in our public devotions, when we are gather-
 th many others, to the like spiritual exercise;
 ere I desire to shew, that meditation and men-
 ayer approved by the aforesaid author, as before
 d, are both necessary and profitable to our well
 mance of our duty to God, in the times of pub-
 etings for worship, as before hinted; for as it
 owed that recollection of mind is profitable to
 piritual state, so it is certainly necessary in
 as of worship, that we be in a true sense seclu-
 om the world, really in heart and mind retired
 d,² staid waiting upon God; it is true as it was

(1) Scougal, (2) Psalm xxiv, 5.

written, "Thou wilt keep him in perfect peace, whose mind is stayed on thee; because he trusteth in thee. And this exercise of faith and trust, and waiting to feel him to carry on us, tends both to our further knowledge of him, and to the abilitating us to perform the will of God.

I hope none will doubt that faith in Christ may be gathered in his name (his power) before exhortations are begun. Exhortations should not be during the assembly; for the promise of his presence is to times of exhortation, but to times of prayer in his name; and, blessed be the Lord, he is ever promised; and those who draw near to him, he draws nigh to them.³

In this exercise, the spiritual man is not in vain to draw nigh unto God (his blessings are) to feel his power in his presence, to repentance, to conversion from the world, and to the remission of sins which refreshment shall come from the presence of him whose promise was, where two or three are gathered in [his] name, there [is he] in the midst of them. In whose presence is fulness of joy and pleasures for evermore.⁴ That the presence of God was known to the fathers of old days is evident from this fore-cited text, when the Jews declined from the Lord, saying, "They have forsaken the fountain of living waters, and hewed out cisterns that can hold no water."

But Christ, the great repairer

(1) *Isaiah* xxvi, 3. (2) *Matt.* xviii, 20.
(4) *Acts* iii, 19. (5) *Psalms* xvi, 11.

me, said, "If thou knewest the gift of God, and no it is that saith to thee, Give me to drink, thou couldest have asked of him, and he would have given thee living water." And further, "The water that shall give him shall be in him a well of water springing up into everlasting life."¹ Wherein are few things greatly worth the notice of the serious man;² If thou knewest the gift of God, (this drop of that infinite ocean of goodness) this is able to teach us to ask of Christ, and asking in the moving of this gift, Christ will answer in giving living water. And where will Christ give it? Within. It shall be in him a well of water springing up unto eternal life. Let the worldly wise, then, for ever be ashamed of ridiculing the experimental knowledge of Christ, and his work within, and of the blessings he bestows within; "In the last day, that great day of the feast, Jesus stood and cried, saying, If any man thirst, let him come unto me and drink. He that believeth on me, as the Scripture hath said, out of his belly shall flow rivers of living water."³ Of which, more hereafter, concerning which the Evangelist goes on, saying, "This spake he of the Spirit, which they that believe on him should receive,"⁴ even that Spirit of life from God, which men dead in sins and trespasses are not in the enjoyment of, but are as dry bones in the valley,⁵ in a low estate of religion, if it may be called religion; but when the Spirit of life from God enters into these dry bones, they live a new life, and become a great army, even the holy host that follows him who rides upon the white horse,⁶ going forth conquering and to conquer,⁶ bringing into captivity

(1) John iv, 10, 14. (2) Scougal. (3) John vii, 37.
 (4) John vii, 39. (5) Ezek, xxxvii. (6) Rev. xix, 14.

every thought to the obedience of Christ, that the Lord might reign over his house; ¹ whose hope they, that hold the confidence and the rejoicing, the hope firm unto the end. ²

Where every thought (is thus) brought into obedience to Christ, ³ the will and affections subject to him, and man redeemed from the power of sin, there indeed sweet peace is, ⁴ that passeth understanding, and that to keep the heart and mind, free from wanderings and self-workings, to wait on God, that he may work all our works in us and for us, whose is the power, and to whom be all the praise now and for ever.

"Keep silence before me, O islands, and let the people renew their strength." ⁵ And as this holy silence is known, the Lord is heard, whose voice is full of majesty. ⁷

And when can men more expect to hear his voice than in the most profound silence? When the soul is retired from the world, all the imaginations of the mind stilled, and the state in some degree known wherein David said, I will hear what the Lord will speak, for he will speak peace unto his people, and his saints, but let them turn no more to folly. ⁸

Solomon also had a sense of the sweetness of the voice of Christ, where he saith, My soul melted when my beloved spake. ⁹

Let men now own the voice of God may be heard that he that made the heart can speak to it without the help of man; or else allow themselves to be as depraved states like those Jews who had neither he-

(1) Rev. vi, 2. (2) Heb. iii, 6. (3) 2 Cor. x, 3. (4) 1 Th. iv, 7. (5) Isaiah xxvi, 12. (6) — xli, 1. (7) Psal. xlii, 1. (8) — lxxxv, 8. (9) Cant. v, 6, liquefacta.

his voice at any time, nor seen his shape.¹ But the true spouse of Christ can say now as of old, His voice is sweet, and his countenance is comely;² and his beloved delight to hear the one and behold the other: yet are in an holy caution not to awake or stir him up until he please,³ who in his pleasure hath regard unto the soul that waiteth on him, and is not slack concerning his promise, as some men count slackness.⁴ But when he appears, his little one can say, or ever I was aware my soul made me like the chariots of Aminadab, or of his willing people.⁵ When thus the Lord sends forth the rod of his strength out of Sion, to rule in the midst of his enemies, thy people shall be willing in the day of thy power, in beauties of holiness, [Margent] more than the womb of the morning thou shalt have the dew of thy youth.⁶ It is he that sends forth the rod of his strength out of Sion to get dominion in his enemies.

Men may labour in their own strength and wisdom, and bring forth nothing but wind, and may have cause to say, "We have not wrought any deliverance in the earth, neither have the inhabitants of the world fallen. Thy dead men shall live, together with my dead body shall they arise: awake and sing, ye that dwell in the dust, for thy dew is as the dew of herbs, and the earth shall cast out the dead."⁷

When thus the Lord gives the word, great shall be the number of them that publish it, for his word becomes as a fire shut up in their bones,⁸ they cannot hold their peace, they cannot stay, although they may meet with great opposition, as did the prophet Jere-

(1) John v, 37. (2) Cant. ii, 3, 14. (3) — iii, 5. (4) 2 Pet. iii, 9. (5) Cant. vi, 12. (6) Psalm cx, 2, 3. (7) Isaiah xxi, 18, 19. (8) Jeremiah xx, 9.

miah ; yet a people waiting for the salvation of God can say, " How beautiful upon the mountains are the feet of him that bringeth good tidings, that publisheth peace, that bringeth good tidings of good, that publisheth salvation, that saith unto Sion, Thy God reigneth : thy watchmen shall lift up the voice, with the voice together shall they sing : for they shall see eye to eye, when the Lord shall bring again Sion. Break forth into joy, sing together ye waste places of Jerusalem, for the Lord hath comforted his people."¹

Such experiencers of the Lord's work have an earnest concern upon their souls that others (who have long gone mourning from profession to profession, seeking rest but finding none,) may come to partake with them of these spiritual enjoyments, and the spiritual exercise that leads thereto, that therein they may be enabled to worship God in Spirit, and have no confidence in the flesh, in any bodily or ceremonial performances ; and therefore in Spirit they bow to God and worship him ;² and such worshippers the Father is seeking, and gathering from the many. lo ! here is, and lo ! there is ; and they find their duty and advantage is to seek the spiritual knowledge of Christ within, and shall obtain favour of the Lord.³

The Lord whom they seek they find comes to his temple ; and where his presence is truly felt, there the proper object of divine adoration is known. They have no need of Laymen's Calendars to put them in remembrance, nor outward representation to help their devotions ; the Lord whom they worship is the beginner of a state of worship in their souls ; his Spirit is their help to an holy composure of mind,

(1) Isaiah lii, 7, 8, 9. (2) John iv. 23. (3) Prov. viii, 35.

wherein they revere that great Almighty power which fills heaven and earth, and who is in an especial manner near to those that in his own Spirit draw near to him, in a state of gospel-worship indeed restored in this latter age.

And as the spiritual worship is restored, so (under the operation of his hand) are the various parts of it, praying in the Spirit, as before hinted at, wherein the Lord hath graciously led on and prepared some, travelling souls, until he hath been pleased to pour out on them the spirit of grace and supplication,¹ that their hearts and mouths also have been opened to call upon him in truth and righteousness, in behalf of others with themselves, that the whole assembly might be comforted with his goodness, and enjoy his love: that they also might have in their souls to praise his name, and tell of his mercies, and that without all help of outward forms.

CHAPTER XXIX.

Of Preaching.

PREACHING is by many made (as it were) a trade; men prepare themselves for discourse, and study what to say; but he that is prepared of God by his sanctifying work, is thereby brought to hear what God will say, and such will be capable to understand what he saith, and whether it be given for comfort or counsel to themselves, or whether it be given (in his requir-

(1) Zech. xii, 10.

ings) to speak it forth to others, that they also may be comforted, and hope in the Lord, who giveth power to the faint, and to them that have no might he increaseth strength.¹

Blessed be the Lord, many have found in his word his power, and that his word is nigh. Moses having delivered to Israel large instructions, wherein he had spoken forth many words from the word itself; he saith of that word, "It is not in heaven, that thou shouldest say, who shall go up for us to heaven, and bring it unto us, that we may hear it and do it? Neither is it beyond the sea, that thou shouldest say, who shall go over the sea for us, and bring it unto us, that we may hear it and do it? But the word is very nigh unto thee, in thy mouth and in thy heart, that thou mayest do it."² And this the Apostle confirms of Christ the living powerful word,—“The righteousness which is of faith, speaketh on this wise. Say not in thy heart, who shall ascend into heaven? That is, to bring Christ down from above. Or, who shall descend into the deep, that is, to bring up Christ again from the dead.”³ Here the Apostle tells us what the righteousness of the true faith teacheth not, then he tells what it doth teach, viz :—“The word is nigh thee, even in thy mouth and in thy heart; that is, the word of faith which we preach.” Where, let the serious observe, that the word of faith was what they preached, and that word was nigh in the mouth and in the heart; and they that know not the word in the heart, ought not to take his word into their mouths.⁴

(1) *Isaiah* xl, 29. (2) *Deut.* xxx, 12, 13, 14. (3) *Rom.* x, 6, 7, 8. (4) *Psalms* l.

Observe Dr. Gell on this point :—" This inward essential word must first be in, and appear in those who are the vehicles of it unto men, before they can be the voice of God and Christ crying to them. For so the Son must first be in Paul, before he could preach him among the heathen."

" The inward in-speaking is God's oracle."¹ Thus this learned Episcopalian.

And, indeed, it is only those that know this inward essential word, that are called of God to speak forth his word to men. Men may hear of it, they may read of it, and what they read, may speak of to others; they may form discourses as likenesses of gospel-preaching, but they cannot give life to their words. It is alone He, who is the Word of Life, can give life by his word, either immediately or instrumentally; therefore ought all to take heed what they hear;² for if they hear only man, life does not come by such hearing; and they should take care how they hear,³ lest, while the word of God indeed is preached, they neither (profitably) hear with their ears, nor understand with their hearts, those things that belong to their peace.⁴

The Lord said by Jeremiah,—“ The prophet that hath a dream, let him tell a dream, and he that hath my word let him speak my word faithfully. What is the chaff to the wheat ? ”⁵

Here the Lord makes a plain distinction between those that really have his word, and those that have it not. In verse 22nd, of the same chapter, he saith, “ If they had stood in my counsel, and had caused

(1) *Gell's Essay*. (2) Mark iv, 24. (3) Luke viii, 18.

(4) Matt. xiii, 15. (5) Jer. xxiii, 28.

my people to hear my words, then they should be turned from their evil way, and the evil of their doings." And, verse 21st, "I have not sent the prophets, yet they ran; I have not spoken to them, yet they prophesied." And again, verse 32nd, "I shall not profit this people at all."

So, it seems, where men prophesy, that is, pray, and the Lord hath not sent them, they shall not profit the people, they shall not turn them from their evil doings.

Well were it for all professors of Christianity to consider the effect of the teachings they sit under, whether they learn thereby to turn from the evil of their doings. Alas! this practice of a man's doing too little taught and too little learned in our day, yet many would be counted Christians, though they begin and continue their profession, leaving undone the things they ought to do, and doing those things they ought not.

I would not here be thought to reflect on any who, in a penitent frame of mind, confess their transgressions: such I earnestly exhort, not only to repent of, but also to put away the evil of their doings before the eye of the Lord, lest he say to such reformed ones, as he said to depraved Israel, "I will not hear."¹

Scarce any in our age consider the want of a genuine ministry raised up by the power of God, but chiefly to depend on men eloquent, and having skill in tongues, forgetting that without the grace and power of God, such a ministry is ineffectual to the people:—

(1) Isaiah i, 15.

- 1.—To open their blind eyes.
- 2.—To turn them from darkness to light.
- 3.—From the power of satan unto God, that they may receive forgiveness of sins, and inheritance among them that are sanctified through faith that is in Christ Jesus.¹

And where such power is wanting in a ministry, no wonder if the aforesaid advantage is wanting, no wonder if men are not turned from the darkness that is in sin, to the true light, Christ Jesus; no wonder if such are under satan's power, wanting remission of sins, always liable justly to complain of the miserable load of guilt and sin upon their consciences, remaining unsanctified, and so unfit for the inheritance purchased for us by the Lord Jesus Christ.

Satan is that strong man armed who keeps the house,² till men are turned to Christ, the power of God, who is stronger than the strong man, and able to dispossess him, to destroy the devil and his works, which are sin,³ and the love of it: and where men are not so turned to Christ, (or do not receive him) they want power to become the sons of God;⁴ they want faith in his name; and then what hath their profession brought them to?

But when, by the Lord's work upon the heart of any, they become truly penitents, and mourn sincerely for by-past transgressions, and bow their souls in humility before him,⁵ if the Lord is then pleased to pardon and pass by their former offences, surely then they will love him, and loving him, fear him; and fearing him, will serve him; and serving him, will partake of such sweet rewards from him, that they

(1) *Acts* xxvi, 18. (2) *Luke* xi, 21, 22. (3) *1 John* iii, 8.

(4) *John* i, 12. (5) *Jer.* xxxiii, 8.

will readily desire in their souls others might thereof with them. *Partake*

If the Lord shall please to raise such an one, *though* a ploughman, a shepherd, or fisherman, to tell of his goodness, and how worthy the Lord is to be served, though they may not do it in the words which man's wisdom teacheth,¹ yet he that sends them will prosper his work, and they will be either a savour of life unto life, in them that believe, or a savour of death unto death in them that perish.²

The Lord hath a quiver full of arrows, and none of them shall return in vain.

Neither will those only be enabled to call to men to fear the Lord, but as he pleases he can and doth enable some at his command to open the mysteries of the kingdom of God, which unto many wise and learned are as parables to this day; the mystery of religion being as a book sealed,³ which the earthly wisdom cannot open, nor read therein.

And though their speaking or preaching may be plain, yet grave, scriptural and edifying to the true believer; not factious, nor for emulation and vain-glory, nor for applause of men, nor to get a great name in the world; but from and in a living experience will they testify of the goodness of God.

Men, though unlearned, yet may be good witnesses, and honest men deserve to be credited in what they testify; whereas those that are but mean livers, though they are great talkers, are not likely to lead others further than they have gone themselves in the strait and narrow way, which leads to life;⁴ but they that have learned to deny themselves, to follow the

(1) 1 Cor. ii, 13. (2) 2 Cor. ii, 15, 16. (3) Rev. v, 1 to 5.

(4) Matt. vii, 14.

Lord, they can tell others how they were taught, that others may learn also, and come to have fellowship with them, whose fellowship is with the Father, and with his Son Jesus Christ.¹

CHAPTER XXX.

Of Joel's Prophecy, and of the pouring forth of the Spirit upon sons and daughters.

AND here seems a fit occasion to mention that which some wonder at, that there should be women-preachers in this gospel dispensation, but they may remember the prophecy of Joel,—“And ye shall know that I am in the midst of Israel—And it shall come to pass afterward, I will pour out my Spirit upon all flesh, and your sons and your daughters shall prophesy; your old men shall dream dreams, and your young men shall see visions; and also upon the servants and upon the handmaids in those days, will I pour out my Spirit” [or of my Spirit].²

I confess some have limited this to the time of the great Pentecost, when it was indeed experienced; yet that the pouring forth of the Spirit continued after that, will appear in the instance of Paul and his fellow-helpers in the gospel, and in Philip's four daughters, and many others;³ and that it was not only the blessing of that age, is agreed to in the aforesaid treatise, saying, “This is most irreligiously restrained “to the extraordinary effusion of the Holy Ghost on

(1) Matt. xvi, 24. (2) Joel ii, 27, 28, 29. (3) Acts viii, 17.

"Pentecost. This is clearly contrary to the
 "of the Old and New Testament, and th
 "current of the New; and to nothing more
 "Saviour's most divine prayer, wherein he e
 "he was not interceding for his disciples o
 "for all that should believe on his name thro
 "word. So that all these sublime effects
 "Divine Spirit, of being one in God, tha
 "might be in them, &c., are there prayed
 "certainly granted them."¹

We have also the eminent Matthew Ha
 Chief Justice, large and particular on our sid
 Contemplations on the Magnet:—"Certain
 the sun is to the sentient eye, that, and mu
 is Almighty God to the mind of man."
 quotes in proof hereof, "In thy light shal
 light;"² "This is the true light that enli
 every man that cometh into the world."³ A
 earth shall be full of the knowledge of the
 "All thy children shall be taught of the
 "This is my covenant that I will make wit
 My Spirit that is upon thee, and the words
 have put in thy mouth, shall not depart ou
 mouth, nor out of the mouth of thy seed, ne
 the mouth of thy seed's seed, saith the Lor
 henceforth and for ever."⁶

Thus this great man had a sense, that the
 sion and seed of the true Prophets should be
 with that divine gift for ever; and with oth
 of Scripture justifying his testimony herein,
 quotes that of Joel; — I will pour out m
 upon all flesh, servants and handmaids, and t

(1) *Scougal*. (2) Psalm xxxvi, 9. (3) John i, 9.
 xi, 9 (5) — liv, 13. (6) — lix, 2

Prophecy.¹ Which he is so far from restraining to that great effusion at Jerusalem, that he declares—
 “It is continued, and shall unto the end of the world, though by reason of the corruption of the lives and manners of mankind, not with equal success.”²

The continuation, then, of this gospel-prophecy being a lasting blessing to the true church, let none wonder, that in this day of restoration the Lord is pouring forth the gift of his Spirit, that both his sons and daughters, servants and handmaids may prophesy.

The great and fundamental question between us and many professors is, whether a manifestation of the Spirit be now given? And, in proof thereof, I may add a little more out of the Liturgy, and others, where they pray, “That his Holy Spirit may in all things direct and rule our hearts;”³ and at imposition of hands, “That they may daily increase in his Holy Spirit.”

And Dr. Lucas declares his experience herein, saying,—“I can easily believe that my temper may be transformed, my corruptions may be put off, and I be made partaker of a divine nature; since the Spirit of God will dwell with me, the Light of God will always shine upon me, and the power of God will always succour me.”⁴

E. Fowler, the late Bishop of Gloucester, in his *Design of Christianity*, treats of the sending the Holy Ghost to excite us to our duty, and assist, cheer and comfort us in the performance of it.

“This doth the gospel assure us of, as also that those which do not resist and repel his good motions, shall be sure to have always the superintendency of

(1) Joel ii, 28. (2) Matthew Hale on the Magnet.
 (3) 19th Sunday after Trinity. (4) Dr. Lucas on Happiness.

this blessed Spirit, and that he will never forsake them, but abide with them for ever, and carry them from one degree of grace to another."¹

He also shews our union with Christ through the Spirit, and out of Patrick's *Mystica Mensa*, of the union between the vine and branches, which is made by one Spirit or life dwelling in the whole.

Since, then, so eminent men do own the continuance of that gospel-privilege; since so many pray for it; since it is owned to be received; since its effect is to excite us to, and cheer us in our duty; since, we do not resist the good motions of it, we should always have its superintendency, let none any longer doubt the promise of the Father is come.

But if any should doubt, let them also consider the evidence of women. What prudent judge will reject the testimony of eye or ear-witnesses, though they are women? And since I hope none will deny that women do experience the work of regeneration, why should they not be good witnesses that the power is come, which works the work of regeneration in the church?

If we consider the testimony of Judge Hale, he is cited, that what the sun is to the sentient eye, and much more, is the Almighty to the mind of man; that is to say, to enlighten men to see their duty to God, and how to discharge it, why may not we confess the same truth as they find it?

While men and women, in the Liturgy, pray for the Spirit to direct and rule our hearts in all things, why may not women, who have received the gift of the Spirit, testify it is come? And, as the Bishop of Gloucester said, that those who do not resist

(1) Bishop Fowler's Design of Christianity.

repel his good motions, shall be sure to have always the superintendency of this blessed Spirit, to direct and rule their hearts and minds. And it ought not to be questioned, but that those whose hearts are directed and ruled thereby, will be guided in the ways of peace and holiness; will enjoy that peace that Christ gives, which passeth the understanding of the worldly-wise, whose hearts are not yet directed and ruled by the Holy Spirit, which the Episcopal church so frequently prays for.

And now, why may not women, who do not resist the good motions of the Holy Spirit, be witnesses for God, that the day of his power is come,¹ wherein his people are willing to serve him, and serving him, to testify of the blessed rewards of peace and joy they receive in their service? Were it a time of outward famine, should we not be glad to have faithful women bring us tidings where we might have supply for all our wants? And inasmuch as in the Apostacy there hath been a want of many of the spiritual blessings of the gospel, why may not women, who now experience them, be good witnesses (in this day of reformation) that God, by his Spirit, is again opening his spiritual storehouse, and invite every one that is athirst to come and take of the water of life freely, and call to the hungry to come and eat of that bread which cometh down from heaven, that a man may eat thereof, and live for ever.²

And we may note, Christ chose women to be the first messengers of his resurrection, saying, "Go tell my brethren, that they go into Gallilee, and there they shall see me."³

(1) *Psalm cx, 3.* (2) *John vi, 50, 51.* (3) *Matt. xxviii, 10.*

But I am sensible some will object the Apostle's saying, "I suffer not a woman to teach, or to usurp authority over the man, but to be in silence;"¹ yet we ought to note what sort of women these were, viz. such as needed (verse 9) to be exhorted to adorn themselves in modest apparel, with shamefacedness and sobriety; not with broidered hair, or gold, or pearls.

I confess, I never heard such preach; I believe they neither were nor are fit for it, but rather to learn in silence with all subjection.²

But again, some urge the Apostle's saying, "Let your women keep silence in the churches, for it is not permitted unto them to speak, but they are commanded to be under obedience as saith the law, (and prophetesses were not forbidden in the time of the law): and if they will learn anything, let them ask their husbands at home, for it is a shame for a woman to speak in the church."³ Here it is very evident the Apostle is speaking of women who wanted to be asking; and surely such are still unfit to preach. But that this point may be set in a clearer light, we are to consider, that in those days they used, as some do in certain meetings, to permit enquirers to learn the doctrines of Christianity by question and answer, and this seems very probable to be the case intended by the Apostle (verse 35). And if they [the women] will learn anything, *domi suos viros interrogent*, let them ask their husbands at home; as if he had said, let not the women be questioning in the assembly, but let them there learn in silence with all subjection, and if they want to ask any questions, let them do it *at home*.

(1) 1 Tim. ii, 12. (2) — 11. (3) 1 Cor. xiv, 34, 35.

Such learners we well believe the Apostle would not admit to preach: but it is by no means to be supposed he would forbid Philip's four daughters, nor Priscilla, with Aquila her husband, his helpers in Christ.¹

Nay, it is reasonable to suppose there were divers prophetesses in those days, and that too even in the very church at Corinth; why else should he give directions for the manner of their prophesying, and praying also, as we find he hath done, saying, every woman, (not a few) but "Every woman that prayeth or prophesieth with her head uncovered, dishonoureth her head; for that is even all one as if she were shaven. For if the woman be not covered, let her also be shorn; but if it be a shame for a woman to be shorn or shaven; let her be covered."²

It is plain this Apostle here treats of women that prayed or prophesied in the assembly; it is these praying or prophesying women dishonour their head, if they pray or prophesy with their heads uncovered; it is these praying or prophesying women to whom it is a shame to be shorn or shaven; but therefore let (says he) these praying or prophesying women be covered.

But he hath not done with it yet, for ver. 8, 9, 10, he shews that man was not created for the woman, but the woman for the man; for this cause ought the woman to have [*velamen*]³ a covering on her head because of the angels.

It were very unwise to suppose the Apostle thus directing, how that the heads of the women should be covered whilst they prayed or prophesied, if there

(1) Rom. xvi, 3. (2) 1 Cor. xi, 5, 6. (3) Jerome.

had been among the Corinthians none that *did* pray or prophesy; or to think that when he had instructed them to have their heads covered, he should afterwards forbid them to pray or prophesy at all.

But the truth of the case seems to be this—In the 11th chapter he adviseth that those that did pray or prophesy should do it with their heads covered; and in the 14th chapter, that there were learners in the Christian doctrines, who should either learn in the assemblies in silence, or if they wanted to ask questions, they should ask them of their husbands at home. Besides, the case of the *Catechumeni*¹ is so well known to the learned, that there is no need to shew a further difference between such beginners, and such as had so received the truth, that they were skilful in the word and doctrine, otherwise no doubt the Apostle would as well have reprehended the deficiency therein, as have directed their heads to be covered, for fear of giving offence.

The being religious indeed, the true Christian life, are the great things wanting in this age; the possibility of attaining it is, I hope, well proved by the foregoing reasons, authorities of eminent Protestants, and quotations of Scripture; especially since therein is so largely demonstrated the existence of a divine gift; a drop from the infinite ocean of wisdom; light, power, and Spirit; that if we do not resist the good motions of it, our nature may be changed, our hearts renewed to love God, and serve him, and delight in the truly Christian life, although at first a strait and narrow way, yet in the progress of it really leading to paths of pleasantness, even where the command-

(1) Those who learned after the manner of Catechising.

ment is exceeding broad. To such, a true retirement to wait on God is known, and his words are found, and a remnant do eat them;¹ and of the abundance of the heart cannot but tell of the goodness of God, and invite others to be partakers with them, that their joy may be full, and God have the glory of his own work out of the mouths of babes and sucklings;² and the rather in regard of gospel-prophecy by Paul quoted from Isaiah to the Corinthians, that God would bring to nothing the wisdom of the prudent;³ that he hath made foolish the wisdom of this world, as to the mysteries of his kingdom, and it hath pleased him by the foolishness of preaching to save them that believe.

I say, then, since these gospel-privileges are so plainly asserted by Scripture, and divers of them by the authors aforesaid, who is it will confine the experience thereof to men only? Shall men only experience the life of God in the soul?⁴ Shall men only receive the gift of the Spirit? Shall none but men be regenerated by it? Shall no women experience this work? And believe with the heart, and with the mouth make confession to salvation?⁵

But since I hope none are so uncharitable as to exclude women (for whom Christ died as well as for men) from these blessings, experiences, and enjoyments; so I hope none will exclude them from speaking thereof to the glory of God, as they find themselves called of God thereto.

For since the promise was, Servants and handmaids shall prophesy, as well as, I will pour out my Spirit

(1) Jer. xv, 16. (2) Mark xxi, 16. (3) 1 Cor. i, 19—21.
(4) *Title of the afore-mentioned Treatise.* (5) Rom. x. 10.

upon them ;¹ if the Spirit of God shall prepare and require them to declare the wonderful work of God to their souls, who shall forbid ?

John says—"That which was from the beginning, which we have heard, which we have seen with our eyes, which we have looked upon, and our hands have handled, of the word of life ; (for the life was manifested, and we have seen it, and do bear witness and shew unto you that eternal life which was with the Father, and was manifest unto us.)"²

One great contest of our age having been, as before observed, whether this gift of God, which is eternal life,³ be received in this day of restoration, we desire all may know this gift is bestowed through Jesus Christ our Lord, and many, to his eternal praise, are witnesses of it, both men and women ; and that which was from the beginning, which they have heard, which their eyes have seen, and which they have tasted and been made partakers of,⁴ they cannot but declare of ; that others may have fellowship with [them] whose fellowship truly is with the Father and his Son Jesus Christ ⁵

Here, in and by this heavenly gift, and the operations thereof in the humble souls of men, is the glory of the gospel appearing again ; praying in the Spirit, praying with the Spirit, and with the understanding also, gospel prophesying, as the holy men of old ; so many, now, speak as they are moved by the Holy Ghost, not by the will of man.⁶

I am sensible that this doctrine will seem uncouth to some men of most professions, who suppose prophesying, or as we call it, preaching, ought to be

(1) *Joel* ii, 28. (2) *1 John* i, 1, 2. (3) *Rom.* vi, 23.
(4) *Heb.* vi, 4, 5. (5) *1 John* i, 3. (6) *2 Peter* i, 21.

restrained to certain sets of men educated at schools, and appointed thereto by the will of man ; but what hath that brought forth of turning men (as above hinted) from darkness to light, from the power of satan to God, that they may receive remission of sins, and inheritance among them that are sanctified, through faith that is in Christ Jesus.¹

Since, then, the gospel spirit is again manifest, those only that are sanctified and set apart of God to that work, and by him qualified, are the proper gospel-preachers ; by him they only can be fitted ; it is only the lion of the tribe of Judah, the Lamb that was slain, can unseal the mysteries of the kingdom of God, which to others are as parables. Let men, therefore, wait on him first to learn, and then, if he requires it, to publish on the house-top [or openly] what they have learned in secret.

The preaching of such (though plain) will be solid, experimental, and profitable to the edifying of the soul ; their labour is and will be to turn men to God, to hear and learn of the Father, that men may come unto Christ, and enjoy his great salvation.

Serious people need not wonder that our merciful God should, in this age, make use of unlearned men and women to tell of his gracious dealings to their souls, since it is witnessed to by Jeremy Taylor,—“And we have known whole nations converted by laymen and women, who have been builders so far as to bring them to the Corner-stone ;”² for which he quotes *Socrat. lib. I. c. 19, 20 ; Sozom. lib. I. c. 14 ; Niceph. lib. XIV. c. 40.*

Before I leave this, of women’s preaching, I am

(1) *Acts xxvi, 18.* (2) *Jer. Taylor’s Liberty of Prophecy.*

willing to mention a passage in Psalm lxxviii. 11:—*Dominus dabit verbum annunciatricibus magni exercitus; Arius Montanus, Dominus dabit sermonem annunciatricum exercitus multus*; God will give the word, great shall be the company of she-publishers. It is said in the Margent, *earum quæ annunciant*, of women which publish it. *Lyra Prophetica*, by Bithner, reads, *ham eb has seroth, annunciatrices, i.e. mulieres*.¹ He derives it from the Hebrew root; *rem novam et latam annuntiavit—bono nuncio vitam afferens*.²

So that these women-publishers were to be bringers of good tidings, *vitam afferens*. And I see no reason to doubt this prophecy to foretell the same gospel-blessing as that of Joel ii. 29:—Upon servants and handmaids will I pour out my Spirit, and they shall prophesy. Yet here I desire to leave a charge and caution, that although the Spirit is now given—that neither men nor women do presume to speak in the name of the Lord, without the certain motion of the Spirit requiring them thereunto: lest, like the false prophets, they run when the Lord hath not sent them, and so the people not be profitted by them, but their own words become their burthen. And that none mix their own notions, or the notions of others, with what they deliver as the Lord's message, but that all who speak, may do it as the Lord's oracle, and stop where that stops.

The praises of those to whom the Lord gives the word, whether men or women, will be comely in their mouths, whilst each one magnifies the Lord for his goodness and wonderful work³ to their immortal souls according to their experience.

(1) Bithner, p. 256. (2) Bithner, p. 204. (3) Psalm cxvii, 8, 15, 21, 31.

Here all these religious performances both of men and women, are natural (or proper) to them, according to the nature of the new man created of God in Christ Jesus. And these, as trees planted by the river of water, will be bringing forth fruit in due season, and their leaves also shall not wither.¹

The services of such will be acceptable to God, being the produce of his own work, whereas the works of men, what they borrow from others, or as the prophet has it, stealing every man his word from his neighbour, having the line made ready to their hands, as this was not approved of God in the time of the law, so much less in the gospel-times; if that was the state of false prophets then, what must we call it now?

And may we not here well apply the warning of the Lord,—Cease from man, whose breath is in his nostrils, for wherewith is he to be accounted of?

CHAPTER XXXI.

Preaching as moved by the Spirit not acquired by carnal men, nor carnal means.

THE next thing I would show, is, that this exercise of true gospel-preaching is not acquired by carnal-minded men nor carnal means, for it is a fruit of the Spirit; it is bestowed on those that are born of the Spirit, not of the will of man, or of the flesh; it is not an attainment of men unregenerate; they may

(1) Psalm i.

have heard of the fame of wisdom (of Christ, wisdom of God) as Job said, "I have heard of thee by the hearing of the ear; now mine eye seeth thee. I abhor myself, and repent in dust and ashes."¹ Will such dare to set self at work? Will such dare take his words into their mouths while they are unreformed?

The man unregenerate may profess to be a Christian, but a child of the spiritual birth is a Christian more than he; and whilst in the child's state, he may be yet unfitted to speak of the wonderful works of God, there must be a growth in the Divine life as it is hinted by John:—"I have written unto you young men, because you are strong, and the word of God abideth in you, and ye have overcome the wicked one."²

It is the man in whom the word abides, that can declare the word; it is he that hath [his] word [in him] can speak his word faithfully. What is the character of the wheat?³

It is these young men in Christ that are strong and have known an overcoming, that are his battle-axes against Babylon;⁴ with these the Lord makes war in righteousness, through whom he will prevail, not by might, nor by power, but by my Spirit, saith the Lord of Hosts.⁵

This high state of Christianity, of appearing as the mouth of God to men, is not come unto but in humility and an humble waiting on God in his heavenly gift, as the priests under the law were to preserve the people's knowledge, and they were to wait for the word at his mouth; so, in this gospel-day, Christ, the High Priest, is to be waited upon, that we may receive

(1) Job xlii, 5, 6. (2) 1 John ii, 14. (3) Jer. xxiii,

(4) — li, 20. (5) Zech. iv, 6.

the law at his mouth ; and none to send themselves, nor men to presume to send one another. The Holy Ghost said, send forth Paul and Barnabas, and those who are now sent forth by that holy power, and go in the movings of it, have that power with them in their service that reacheth the consciences of men, that opens their hearts to receive the word preached,¹ not barely the words, though they may for a time be delighted therein, as some delight if one play well on an instrument.² But it is the word of wisdom, the word of power they ought to declare, that thereby men may be born of it, as Peter saith,—“ Being born again not of corruptible seed, but of incorruptible by the word of God which liveth and abideth for ever. And this is the word which by the gospel is preached unto you.”³

Some men can compose large and florid discourses, and can tickle the ear ; but if the word, the living word, *vivificum*, the life-giving word, if that be wanting they do but beat the air. They not having received the word itself, they cannot turn men to it, that they may be born of the life-giving word which abides for ever. And from this deficiency, multitudes of hearers are as yet not born again, but remain dead in old Adam, dead in sins and trespasses,⁴ not raised from death to life by that immortal word which lives and abides for ever ; which, being with judgment treated of by Gell, I am willing to transcribe as follows :—

“ The Evangelist first describes the inward word, ‘ In the beginning was the Word, and the Word was with God, and the Word was God.’⁵ Then, before

(1) *Acts* xvi, 14. (2) *Jer.* xxxiii, 22. (3) *1 Peter* i, 23, 25.

(4) *Eph.* ii, 1. (5) *John* i, 1.

the essential Word was to be uttered, he describes the voice:—"A man sent from God, whose name was John; the same came for a witness to bear witness to the Light, that all men through him might believe. Then he describes the Word made flesh, and dwelling in us: which cries in John, and John is the voice of the crier, who hath cried in all men who have spoken any divine truths from heaven from the beginning saith V. Bede, as yet it doth; sometime informing and instructing, sometime checking and reproving, sometime complaining, sometime comforting; which are to be referred all the acts of conscience, which are God's cryings in the soul. And thus Christ cried (*ἐκφύξεν*) unto the spirits in prison.¹ Thus wisdom Christ cries.²

"To thee be it spoken, whoever thou art, who callest thyself a minister of the word, look into thyself, whether the Lord and his living word have appeared in thee, and spoken in thee, or no; and whether, by thy voice, that word be conveyed to men so that they who hear thee may be truly said to hear Christ speaking in thee and by thee.³ If that word be in thee, thou oughtest to speak.⁴ If yet thou doubt whether they will believe thee, because all are not workers of miracles;⁵ yea John the Baptist was a prophet, and more than a prophet,⁶ yet did no miracle.⁷ Live thou the life of that word, unto which thy voice gives testimony, and that life shall be the light of men."⁸

Since this man's testimony, I hope, will be regarded at least by men of his own persuasion, I am willing to observe a few particulars out of these quotations

(1) 1 Peter iii, 18, 19. (2) Prov. i, 20, and viii, 1, 2, 3. (3) 1 Cor. ix, 1. (4) Acts xiii, 15. (5) 1 Cor. xii, 29. (6) xi, 2. (7) John x, 41. (8) Gell's Essay.

- 1.—He owns the word, the inward essential word.
- 2.—That this word must be in and appear in those who preach, before they can be the voice of God and of Christ to men.
- 3.—That Christ must first be in Paul, before he could preach him.
- 4.—That those who esteem themselves preachers, ought to consider if the Lord and his living word hath appeared in them, and spoken in them or no.
- 5.—That if that living word be in them, they ought to speak it when God requires it of them.
- 6.—That therefrom it is implied, that if that living word be not in them, they cannot fairly be expected to speak it.
- 7.—That he that hath it, ought to declare it, though he work no miracles.

Which I the rather now mention, because some have objected against our testimony of the gift of the Spirit and its operations in these days, alleging,—“No man or number of men, must expect any credit to their pretence to these uncommon and miraculous illuminations, unless he or they be able to produce, as the Prophets and Apostles did, such testimony of their divine mission (by working miracles, &c.)”¹

But as the tenor of the foregoing quotations are very much an answer to the said objections, so particularly this of Dr. Gell.

As it was an objection of Papists against the early Protestants, it is a shame it should be urged upon the point by one Protestant against another.

(1) *Andrews's pretended Serious Expostulation*, page 6, and others.

However, as this objection was then answered, willing to give one of the answers as follows, Anthony Saddell's Call of Ministers:—

“It is an evil and adulterous generation that seeketh after a sign.¹ And Paul tells us, the Jews seek after a sign.² And if, when miracles were frequent to the church, even then they were condemned to seek after and adhere unto them; how intolerably insolent are they who require them now that miracles are ceased? Besides, what miracles did Cyprian, Nahum, and several others of the ancient prophets, who declared heretofore the truth, yet were not extraordinarily called. And, to use Chrysostom's words, What miracle did John the Baptist perform, who instructed so many people and towns, for the Pharisee saith positively he did no miracles.³ Yet I will thereupon say, John had not the Spirit, nor was he not extraordinarily excited to preach repentance to the people? Moreover, when the Lord bids him not to believe the miracles of the false prophets, how can he doth sufficiently instruct us what use to make of miracles. In a word, since many true prophets have done no miracles, and sundry false prophets have done some, it is a sign that miracles cannot satisfy the rational curiosity about a call or spiritual endowment. It is true, that of Antichrist, his coming is a counterfeit working of satan, with all power, and signs, and lying wonders,⁴ but God shall confound him with the Spirit of his mouth, and the brightness of his coming.⁵

It is remarkable that some of the sons of Israel did offer strange fire, as Nadab and Abihu, b

(1) *Matt.* xii, 39; xvi, 4. (2) *1 Cor.* i, 22. (3) *3d*

(4) *Deut.* xiii. (5) *2 Thes.* ii, 9. (6) ———

consumed with fire from the Lord; therefore much more in the gospel-dispensation ought men not to offer with strange fire, or sparks of their own kindling, lest they lie down in sorrow; but rather wait for the living word,¹ that is as a fire to warm their devotions, to kindle their zeal, that they may break forth into prayer or praises, or preaching in his sending, and then their work will neither be in vain to themselves, nor to the souls of those who uprightly seek the Lord; yea, we can say, the Lord by such instruments hath mercifully reached not only to the weary traveller, but also to the loose libertine, and by his power and goodness hath drawn such to turn to him and admire his merciful kindness to them in their unworthiness; so that the prophecy of Isaiah hath been fulfilled,—I am found of them that sought me not.²

CHAPTER XXXII.

Of Spiritual Eating.

IN this spiritual worship the spiritual bread is eaten, such as the spiritual birth hungereth after; for, being born from above, it must have the bread that is from above, even that which comes down from heaven,³ and gives life to the world. That which gives life to the people of God,⁴ nourisheth them, is their bread. The Jews eat manna in the wilderness, and

(1) Jer. xxiii, 29. (2) Isaiah lxx, 1. (3) John vi, 50.

(4) John vi, 33.

they are dead; but this bread, which cometh down from heaven, a man may eat thereof and not die.

I know many ascribe this eating to the eating of that which they call their consecrated bread, but a man may eat thereof and die; yea, they that are dead in old Adam, may eat any of their consecrated bread, and be still dead unto God: and, therefore, those that are serious in religion, ought well to examine what they eat, for if they eat the meat that perishes, they eat that which Christ bid them not to labour for. They that eat of the bread which perisheth,¹ no wonder if they abide in the perishing state; but he that eateth of the bread which Christ gives, shall live for ever.

I am sensible I am here arguing against the tenor of one part of the aforesaid author's discourse, where he saith, "The same means which serve to beget this divine temper must still be practised for strengthening and advancing it;" and therefore he recommends "the frequent and conscientious use of that holy sacrament, which (he saith) is peculiarly appointed to nourish and increase the spiritual life, when once it is begotten in the soul."²

But here our author might have a little further considered his own way of arguing—The means that begets this divine temper, must nourish and increase the spiritual life.

Whereupon, I observe, that which begets this divine life in the soul, is not any ceremonial performance; but in the said author's words, "It is wrought "in the souls of men by the power of [the] Holy "Spirit, it is a beam of the eternal light, a drop of "that infinite ocean of goodness."³

(1) John vi, 27. (2) Scougal. (3) *ditto*.

Now, I presume our said author will not say, a beam of the eternal light is produced by any ceremonial act; and, consequently, being not produced thereby, according to his own way of arguing, is not nourished or increased thereby; but as its birth is from above, so must its nourishment and increase be. For, as he allows, the same means which serve to beget it, must nourish and increase it when begotten.

As charity obliges to have a tender regard to those who still are in a conscientious practice of those external things, so we tenderly entreat them to come to a serious consideration of what is here above offered, viz:—That the new birth is a being born again, or born from above, and must be fed by somewhat proportionate to its own nature. The birth brought forth by this drop (as he calls it) of the infinite ocean of goodness, must from the same ocean have its nourishment and increase; and that I grant is spoken of in Scripture, under the term of the flesh and blood of Christ. But as Protestants generally own this is not to be understood literally, so Christ also interprets his own words, saying,—“It is the Spirit that quickeneth, the flesh profiteth nothing; the words that I speak unto you they are Spirit, and they are life.”¹ As if he had said, it is Spirit and life ye must partake of, and live by, as regenerate men; or according to our author’s way of arguing, as it is Spirit and life from the fulness in God, whereby the soul is brought to be newborn, so it is Spirit and life whereby it must be nourished and increased; for, saith he, the same means which serve to beget this divine temper [or divine life], the same must nourish

(1) John vi, 63.

and increase it. And in this our explication words of Christ, the learned Dr. Gell agrees us;—"As our earthly fathers impart unto their children essence, nourishment, education and inheritance the Father of Spirits gives to his children his nature.¹ He nourisheth us with the flesh and the Word and Spirit of his Son."²

From which I desire it may be well noted that eminent Doctor of the Church of England understands the words flesh and blood to mean the Word and Spirit of God, and this is certain from above.

CHAPTER XXXIII.

*The Lamb in the Passover a Figure,
the offering of Christ the use thereof
unnecessary.*

SPIRITUAL food is so necessary to the spirit that he can no more live without it, than the man without outward bread; and having tasted its divine virtue, he prays, evermore give us bread.³

This weans the upright from all resemblance from all representations of it; the figures of holy things will not now do, he must have the things themselves.

During the Mosaical Dispensation, the lamb of the Passover, eaten in sincerity, was a service

(1) 2 Peter i, 4. (2) Gell's Essay. (3) John vi

and acceptable; but to the Jews (when dead in form) it was said to them, (by way of a prophetic command, importing the end of such external performances,) bring no more vain oblations; yet our Lord shewed them the right use of the shadow, so long as the shadow was to continue, when he said, This do in remembrance of me.¹

And though some do plead therefrom the continuance of a part of the Passover, yet Christ said, "I will not any more eat thereof until it be fulfilled in the kingdom of God."² And what was the fulfilling of it, but the enjoyment of the substance, of which the Passover and other sacrifices were shadows, to remain for a season. But when by that one offering, which he offered once for all,³ he had put an end to that dispensation, the obligation ceased both as to Passover-sacrifices and Circumcision; yet it may be acknowledged, the use of them did not immediately cease. For we find in the New Testament,⁴ many thousands of Jews which did believe, were all zealous of the law, and some compelled Paul (the Apostle to the Gentiles) to use a legal purification; yea, the very Apostles themselves were at first apt to be using the circumcision of the flesh, even when it cannot be denied the circumcision made without hands was in some measure come; so ready were they to fall in with that saying of Peter, James, and John in the Mount, "Let us make three tabernacles, one for thee, one for Moses, and one for Elias."⁵

Here I desire the serious will consider the remarkable proposal of these three Disciples to Christ, Let

(1) Luke xxii, 19. (2) — xxii, 16. (3) Hebrews x, 14.

(4) Acts xxi, 20, 24. (5) Matt. xvii, 4.

us make here three tabernacles, one for thee, and one for Moses, and one for Elias.

They had a satisfaction that Moses was an eminent servant of God, and the great instrument whereby the law and its ceremonies were delivered to the children of Israel; and they were also acquainted with the eminent services of Elias, and beheld Moses and Elias with Jesus, and were for making for each of them a tabernacle. Who Moses was, could not be doubted; but concerning Elias, it seems, there was some question, till Christ said to them, "Elias is already come, and they knew him not, but have received him unto him whatsoever they listed. Then the Disciples understood that he spake to them of John the Baptist."¹

What are we to learn herefrom, but that the making three tabernacles was, the continuation of the dispensation of Moses, the dispensation of John the Baptist, and the dispensation of Christ, that all might stand together. And we find the practice of the believing Jews spake as much, for they were for circumcision, and the baptism of John,² as well as that of Christ, which John described to be with the Holy Ghost and fire; as if they had not heard or considered that—"While Peter yet spake, a bright cloud overshadowed them: and behold a voice came from the cloud, which said, This is my beloved Son, in whom I am well pleased, hear ye him. And when the Disciples heard it, they fell on their faces, and were sore afraid. And Jesus came and touched them, and said, Arise, be not afraid; and when they had lifted up their eyes, they saw no man save Jesus only."

(1) Matt xvii, 12. (2) Acts xix, 3. (3) — 5.

So that Moses and Elias disappeared, their dispensations not being to stand with that of Christ. And when they of the Jews were about to impose upon the Gentiles the practice of the shadow, viz. circumcision, Paul said plainly, "If ye be circumcised, Christ shall profit you nothing;"¹ nevertheless this did not avail, but they continued still the use of circumcision; insomuch that for fourteen successions, it seems, their bishops were circumcised, even to *Anno* 137, or thereabouts, as *Eusebius* writes, *lib.* 4, *cap.* 5. So zealous were they for the continuance of the first tabernacle,² for under that name the dispensation of Moses was spoken of. But their practising thereof can be no more an obligation to us in the other things than in the case of circumcision.

But a little more as to outward bread and outward drink.

We ought to suppose, the eating and drinking which our Lord recommended, was of the same substance, both in John vi, 48 to 58, and John vii, 38, 39, and 40. I am that bread of life. Your fathers did eat manna in the wilderness, and they are dead. This is the bread which cometh down from heaven, that a man may eat thereof and not die. I am that living bread³ which came down from heaven; if any man eat of this bread he shall live for ever.

Who will say, that the outward bread they eat came down from heaven? But it was food from heaven they were to eat, and whoever eateth instead thereof that which doth not come from heaven, are not in the precept of Christ; outward bread cometh

(1) Gal. v, 2. (2) Heb. ix, 8. (3) Piscator Vivificus, Life-giving bread.

not down from heaven, therefore outward bread was not that they were to eat.

The literal Jews were apt to understand his words in a literal sense, as many now do, supposing he had intended bodily eating, and as if he meant the eating his visible body. For, says the Evangelist, "The Jews therefore strove among themselves, saying, How can this man give us his flesh to eat?"¹ Yea, it was not barely the Jews who understood him in this manner, but many, therefore, of his Disciples, when they had heard this, said, this is an hard saying, who can hear it?² To whom Christ replied, "What, and if ye shall see the Son of Man ascend up where he was before? It is the Spirit that quickeneth, the flesh profiteth nothing; the words that I speak unto you, they are Spirit, and they are Life."³ As if he had said, the flesh profits nothing, if ye could eat it in a literal sense; yet there is somewhat doth profit, and that is the Spirit and Life. Believe his own testimony, It is the Spirit that quickeneth, the flesh profiteth nothing.

What our Lord spake of in the 6th chapter, under the term eating, the same substance he also spake of in the 7th chapter under the term drinking, which the Evangelist John brings in with a sort of solemnity. "In the last, that great day of the feast, Jesus stood and cried, saying, If any man thirst, let him come to me and drink. He that believeth on me, as the Scripture hath said, out of his belly shall flow rivers of living water."⁴ What poor divinity would men make of this, should they take his words literally, and expect his believers should have rivers of

(1) *John* vi, 52. (2) — 60. (3) — 62, 63. (4) — 37, 38.

material water running out of them? But as he said, It is the Spirit that quickeneth, the flesh profiteth nothing. But this spake he of the Spirit, which they that believe on him should receive; for the Holy Ghost was not yet given, because that Jesus was not yet glorified.¹

So that when he invited them, saying, If any man thirst, let him come unto me and drink, we ought not to suppose he spake either of bodily thirst or bodily drinking, or the drinking material water. They were in the last and great day of a solemn feast appointed of God by Moses,² wherein we cannot doubt they had plenty of good eating and drinking of outward nutriment, and that when the Son came to invite them to him, it was to higher entertainment, even living water, under which words he spake of the Spirit which they should receive who believed on him.

The Lord greatly complained of the Jews, saying, My people have committed two great evils; they have forsaken me, the fountain of living waters, and have hewed out to themselves broken cisterns that can hold no water,³—no living water. We can, with no reason, conclude the water here spoken of was material water; nor that the cisterns here spoken of were material cisterns, but that both expressions were figurative.

They had forsaken the Lord, the fountain of living water; Christ came to restore them to what they had forsaken, inviting those that were a-thirst after living water to come unto him and drink, as he said to the Samaritan woman, — “Whosoever drinketh of the

(1) *John vii, 39.* (2) *Lev. xxiii, 36.* (3) *Jer. ii, 13.*

water that I shall give him shall never thirst; but the water that I shall give him shall be in him a well of water springing up into everlasting life."¹ The woman was like some of our days, apt to understand him of material water, and of bodily drinking; and therefore said, Give me this water that I thirst not, nor come hither to draw.² But this spake he of the same water, of which he spake after in the last and great day of the feast, of which John the Evangelist saith, This spake he of the Spirit which they that believe on him should receive.³

As it was the manner of his servants the Prophets to speak of divine things by figures, so our Lord, in the days of his flesh, spake of religious things by parables; as when he said, I am the vine, ye are the branches; I am the door, &c. If any should take these words literally, what strange interpretation would they make? Yet, why will not men as well allow, that he spake by way of parable also, and held forth a spiritual mystery, when he said, He that eateth me shall live by me?

Those who eat and drink of the substance, they receive that which is meat indeed;⁴ in the eating his flesh and drinking his blood is the fellowship of the saints; the heavenly bread that he breaks he blesseth, and the water that he gives becomes a well of living water within, springing up within them unto everlasting life. This is the substance of many figurative things; and the substance being come, the shadows flee away.

I have considered the allegations of some serious people, who are conscientious in their outward obser-

(1) John iv. 14. (2) — 15. (3) — vii, 39.

vation, viz. of eating the bread and drinking of the cup; from whence they conceive they have had some comfort and inward satisfaction.

Wherein I apprehend there lies a mistake; for what real comfort any such do inwardly receive, is not obtained by their outward observation, but by feeding upon Christ through faith in their hearts. It is the sincerity of heart, and not the outward formality God has regard to; and many such hath he further enlightened to see the necessity of the substance, and discern the Lord's body, the end of types, shadows, and veils, that they may enter into the new and living way, wherein they may draw nigh unto God.

CHAPTER XXXIV.

The eating of spiritual meat strengthens the spiritual man in the holy warfare.

THIS partaking of the spiritual meat strengthens the spiritual man to persevere in the way and work of the Lord; though he meets with opposition without, yet he is strengthened within, and enabled to go on serving God, whose very work is wages. The aforesaid author hath a hint of it:—"What our Saviour said of himself, is in some measure applicable to his followers, that it is their meat and drink to do their Father's will."

To experience a child's state is very comfortable; for those to become children of God, who once were children of wrath, is cause of true joy. These can read that saying of John, "I write unto you, little

children, for your sins are forgiven you."¹ A child's state is a good state, but is more easily thrown down and hurt, than after a greater growth is attained; therefore we must not always remain as children, but by receiving that sincere milk of the word,² grow into a further state, that we may become strong men, young men strong in the Lord, and know his word abiding in us;³ and in the exercise of it be as instruments in the Lord's hand to turn many to righteousness, as it was said of Levi:—"My covenant was with him of life and peace; and I gave them to him, for the fear wherewith he feared me, and was afraid of my law; the law of truth was in his mouth, and iniquity was not found in his lips; he walked with me in truth and equity, and did turn many from their iniquity."⁴ What was here spoken in the person of Levi, may, in some sort, be applicable to the High Priest of our profession, and to his ministers under him, whom he makes use of to turn many from their iniquities. Thus Peter preached him to the Jews:—"Unto you first, God having raised up his Son Jesus, sent him to bless you, in turning away every one of you from his iniquities."⁵ That is indeed from a state dead in sins, to a being quickened by him who alone can beget to God, yet he is pleased that his servants may be concerned with him in this work. Thus Paul can say to Timothy, My own son in the faith;⁶ yet in another place calls him, Timotheus our brother and fellow-labourer in the gospel of Christ;⁷ and to the Corinthians, In Christ I have begotten you through the gospel.⁸ And yet it is the work of God, as he saith, God who is rich in mercy,

(1) John ii, 12. (2) 1 Peter ii, 2. (3) 1 John ii, 14. (4) Mal. ii, 5, 6. (5) Acts iii, 26. (6) 1 Tim. i, 2. (7) 1 Tim. i, 1; 2 Thes. iii, 2. (8) 1 Cor. iv, 15.

even when we were dead in sins, hath quickened us together with Christ.¹

Thus, as there is an increase in strength, and a growth in the spiritual life is attained, the Lord is sometimes pleased to make use of such as fathers to beget men unto God, to turn them from death to life, from the death in old Adam, to the life in Christ the second Adam; that as there is life in Christ our head, every true member may be living in a measure of the same life that is in him, therein to live to serve and honor God. But what have dead men to do in this work? Can dead men procreate living children? No more can men dead in sin beget children to God. God, who gives life to children, useth living parents as instruments; so doth he also in the spiritual birth ordinarily make use of spiritual men, such as have not only known a receiving life from him, but have grown therein to a state of manhood. It is these the Lord employs to turn men from their iniquities, wherein they have been dead unto God, though alive to the world; nay, perhaps alive to forms, and earnest for some external ceremonies; yet have really been dead while they live, as to the life of God in the soul of man.

Though I have shewed that it must be living men who are usually the Lord's instruments to beget men to life, yet I would not be understood to intend that the Lord doth not prepare the heart both to believe and receive the gospel, yea many times doth the Lord visit immediately without instruments. We have the instance of Paul in the primitive times, the work was begun immediately. Of Abraham it is

(1) Eph. ii, 4, 5.

said, I called him alone and blessed him, and caused him to increase.¹ David was a keeper of the sheep, and the Lord made him a prophet; and Amos said, "I was no prophet, neither a prophet's son. The Lord took me as I followed the flocks; and the Lord said to me, Go and prophesy to my people Israel." Besides divers other examples that might be given.

And blessed be his name, he hath in this day of restoration visited divers alone, and blessed them, and caused them to increase in the knowledge of his will, power, and goodness.

But, be it begun immediately or instrumentally, it is still the Lord's doing; either the preparing of the heart to receive his word by instruments, or by his Spirit manifesting this divine life in the soul, that therein we may grow up and become young men and fathers.

CHAPTER XXXV.

Concerning an established state, and the glorious promises pertaining thereto.

IN which state, an establishment, I believe, is attainable. That Holy Power that hitherto hath brought and preserved his obedient followers in their testimonies and services, notwithstanding they have met with various temptations and exercises, as they go on to follow the Lord, he leads unto an established state.

That a being so established in Christ, hath been a doctrine both doubted and denied by many, is well known.

(1) Isaiah li, 2.

1.—Yet it is frequently recommended in Holy Scripture.

2.—And ought to be believed attainable.

3.—To those that attain thereunto are glorious promises annexed. And of these I am willing to treat a little.

First.—That it is recommended, whereof many instances may be given, of which I shall only note a few.

The Apostle to the Ephesians writes:—"Finally, my brethren, be strong in the Lord, and in the power of his might. Take unto you the whole armour of God, that ye may be able to withstand in the evil day, and having done all, to stand. Stand, therefore, having your loins girt about with truth, and having on the breast-plate of righteousness, and your feet shod with the preparation of the gospel. Above all, taking the shield of faith, wherewith ye shall be able to quench all the fiery darts of the wicked, and take the helmet of salvation, and the sword of the Spirit, which is the Word of God: praying always with all prayer and supplication in the Spirit, and watching thereunto with all perseverance."¹

Here the Apostle exhorts to all perseverance, and in order to it, to be strong in the Lord and in the power of his might; then he proposes armour, the whole armour of God, with the girdle of truth, and breast-plate of righteousness, the shield of faith, and helmet of salvation; and he doth not forget that prevailing weapon the sword of the Spirit, which is the Word of God. And having thus recommended such soldier-like furniture, that the Christian may be

(1) Eph. vi, 10 to 18.

complete, he adds prayer also, Praying always with all prayer and supplication in the Spirit, and watching thereunto (viz. to the Spirit) with all perseverance.

So that this duty and attainment of perseverance is not recommended to a naked professor of religion, but to a true Christian man, who knows the power of God, how able he is to strengthen by his might in the inner man.¹ This experienced Christian knows the defence of his armour, even the whole armour of God; the shield of faith he hath tried, and is not unacquainted how therewith to resist even the fiery darts of the wicked; with the sword of the Spirit he knows how to make war against his soul's enemy, to the cutting down temptation, and with prayer and watching unto the Spirit, he withstands the adversary in his various assaults; and having done all, to stand.

Again, the Apostle prays the Lord to make [them] to increase and abound in love; to the end he may stablish [their] hearts unblameable in holiness before God even our Father.²

David, representing the state of the saints, is copious in this matter:—"The steps of a good man are ordered [margin] established by the Lord, and he delighteth in his way."³

"He brought me up also out of an horrible pit, out of the miry clay, and set my feet upon a rock, and established my goings; and he hath put a new song in my mouth, even praise unto our God: many shall see it and fear, and shall trust in the Lord."⁴

"The righteous shall be in everlasting remem-

(1) Eph. iii, 1. (2) 1 Thes. iii, 12, 13. (3) Psalm xxxviii, 23.

(4) Psalm xl, 2, 3.

brance; he shall not be afraid of evil tidings; his heart is fixed, trusting in the Lord; his heart is established."¹

These sayings of David are so clear to the point, there is no need of comment.

The prophecy by Isaiah, of the gospel-church, is very plain:—"All thy children shall be taught of the Lord, and great shall be the peace of thy children; in righteousness shalt thou be established."²

"Now, he which establisheth us with you in Christ, and hath anointed us, is God, who hath also sealed us, and given us the earnest of the Spirit in our hearts."³

That men should come to be established need not be doubted, if we consider the reason of it; they are not such as resist the Holy Spirit, but receive it. God hath given them the earnest of his Spirit, and they have received it, and are sealed thereby unto the day of redemption.⁴

Now the whole state of the question is, whether that power which bringeth to this experience is not able to preserve therein, which I hope none will deny.

There is also a reason for their perseverance; those who attain this established estate, are they who have put off the body of the sins of the flesh,⁵ and put on the Lord Jesus;⁶ as they have received the Lord Jesus, so they walk in him;⁷ they are crucified to the world, and the world unto them;⁸ and it is no longer they that live, but Christ that lives in them;⁹ and the life they now live is by the faith of the Son of God.

(1) Psalm cxii, 6, 7, 8. (2) Isaiah liv, 13, 14. (3) 2 Cor. i, 21, 22. (4) Eph. iv, 30. (5) Col. ii, 11. (6) Rom. xiii, 14. (7) Col. ii, 6. (8) Gal. vi, 14. (9) — ii, 20.

Oh glorious redemption, through our Lord Jesus Christ. Lord, help many hearty travellers to attain hereunto!

But whosoever would hereunto attain, they ought to believe the attainment possible. He that desires to be cleansed of his former sins, ought to believe it possible; so, likewise, he that truly desires to be sanctified, ought to believe the Lord is both able and willing to work that blessed work in him and for him, and even until he hath attained, he ought to be pressing forward, believing in him whose power is as sufficient to complete the work, as he was to begin it.

And therefore, all you who have known a blessed progress in this work, trust in the Lord, for in him everlasting strength is,¹ to help to the end all that lay hold of him. These shall be sure always to have the superintendency of this blessed Spirit, and that he will never forsake them, but abide with them for ever, and carry them from one degree of grace to another.²

But wherefore should I descend to various authorities, where the Scriptures are so express; yet I am willing to transcribe a little out of Gell, upon Numbers i. 3. "The Lord's soldier must come out of Egypt, otherwise how can he be said to be redeemed out of Egypt? A price, indeed, is paid for redemption; but it profits not them who continue in their slavery, but those who come forth of it and serve their Redeemer in his wars; for being redeemed out of the hands of our enemies, we ought to serve him without fear, in holiness and righteousness before him all the days of our life."³

(1) *Isa.* xxvi, 4. (2) Fowler's *Design of Christianity*.

(3) Gell's *Essay*.

"This holiness is in part at the first, when men are newly come out of Egypt. The filthiness of flesh and spirit are the two sorts of enemies against which the Israel of God is to be [making war] set in rank and file."¹

"Oh! ye true Israelites! who are of the church militant—Ye young men who overcome the wicked one,² ye are the true choise young men, strong and able to wage the spiritual warfare. Oh! ye veterans, ye old soldiers of Jesus Christ! who have known him who is from the beginning. There is no limitation, no stint of time for continuance in your service, from twenty years old and upwards, or above;³ how much above is not defined."⁴

"These wait upon the Lord, and renew their strength as trees of righteousness;⁵ for as the days of a tree are the days of God's people, which bring forth more fruit in their age. Let us do so, brave soldiers! Let us fight the good fight of faith, let us be faithful unto the death (of all and every sin) and the Lord of hosts will give us a crown of life, as he hath given it unto that old soldier, St. Paul. I have fought a good fight (saith he) I have finished my course, I have kept the faith; henceforth is laid up for me a crown of righteousness, which the Lord the righteous judge shall give me at that day, and not to me only, but to them also who love his appearing.⁶ 'Ανδρες ἡρώδης, O ye brave, valiant soldiers, quit yourselves like men."⁷

Second.—But, as I said, these blessed attainments being recommended in Holy Scripture, ought to be believed attainable, or else who will press after them?

(1) *Gell's Essay*. (2) 1 John ii, 13, 14. (3) *Numb.* i, 3.
(4) *Gell's Essay*. (5) *Isa.* lxi, 3. (6) 2 *Tim.* iv, 7, 8. (7) *Gell*.

They who do not believe the good fight of faith possible in our day, and thereby an overcoming, will they heartily undertake a warfare against those hurtful lusts which war against the soul? Will they who believe not that by the shield of faith they may be able to resist the fiery darts of satan, will these ever be able to overcome?

Third.—But let such consider, to them that overcome it is [promised] and given to sit down with Christ in his throne, as he hath overcome, and is set down with his Father on his throne.¹

Let us consider, help is laid on one that is mighty,² it is by him the saints overcome. Were we turned naked to make war against satan, self, or the world, the battle would go against us; but, blessed be the Lord, he is at our right hand, that we be not moved.³ We fight under the banner of the Lamb, and it is he who fights our battles for us, and we by him, to the putting to flight the armies of the aliens.⁴

Probably it will be acceptable to some to observe what encouragement the aforesaid author gives to the spiritual warrior.

He says,—“My dear friend, let us encourage ourselves with those mighty aids we are to expect in this spiritual warfare; for greater is he that is for us, than all that rise up against us. The eternal God is our refuge, and underneath are the everlasting arms.⁵ Let us be strong in the Lord, and the power of his might, for he it is that shall tread down our enemies.”⁶

Since, then, greater is he that is for us, or rather in us, as saith the Apostle John, than he that is in

(1) *Rev.* iii, 21. (2) *Psalm* lxxxix, 19. (3) — *xvi*, 2.

(4) *Heb.* xi, 34. (5) *Deut.* xxxiii, 27. (6) *Scorgal*.

the world, let us trust in him, and go on in his service, doing his will. It is not every one that saith unto me, Lord, Lord, shall enter into the kingdom of heaven, but he that doeth the will of my Father which is in heaven.¹

CHAPTER XXXVI.

Those thus established become as pillars in the House of God.

IN this established state, the faithful in Christ Jesus become pillars in the house of God,² to go no more forth; these eat of the hidden manna,³ these have the white stone, and therein the new name which no man knows but he that hath it; yet those stand not by any strength in the earthly man, but their establishment is in him, who is the rock of ages, against whom the gates of hell cannot prevail; by faith these stand.

And now I desire of all that have known true beginnings, and a gladsome travel in Zion's way, that they watch carefully on the one hand, and do not presume, or suppose themselves farther in their journey than really they have gotten; nor on the other hand to suppose none have attained, because themselves have not.

But let the sincere Christian bless the Lord, who hitherto hath been his helper, and watch through his help to be preserved in the new nature to grow and increase therein, and experience that promise, "They go from strength to strength, till every one of them appear before God in Zion."

(1) *Matt. vii, 21* (2) *Rev. iii, 12*. (3) — *xx, 17*.

CHAPTER XXXVII.

Of the union of the soul with God.

HERE is, indeed, the union of the soul with God, treated of by the aforesaid author, "They may be said to have God dwelling in their hearts, and Christ formed within them."¹

These have, indeed, put on the Lord Jesus; these abide in him in whom there is no occasion of stumbling; those who stumble are short of this state; but those that abide in him, know their concern to walk even as he walked; and though they are hated and despised, and many be persecuted as he was, yet their reward is with the Lord, and their recompence sure here and hereafter.

CHAPTER XXXVIII.

Those not hereunto attained, are recommended to watch to the Light.

MANY may have attained an estate in some degree blessed, that are not arrived unto the high attainment aforesaid, who still have great need of the armour of light on the right hand and on the left; lest, having escaped the [common] pollutions of the world,² they fall into more secret snares of the devil, who may desire to winnow these, to try if he can find chaff among them;³ anything whereby they may, by any of his winds, be driven from the rock wherein alone is security.

(1) 1 John ii, 6. (2) 2 Peter ii, 20. (3) Luke xiii, 31.

We read of the dragon drawing, with his tail, one third part of the stars from heaven,¹ whom he had not destroyed by his teeth. So that the armour of light ought to be had regard to by them as well as when they first entered into the spiritual warfare, that by that light which sees all the snares of satan, they may see them, and resist them steadfast in the faith.²

CHAPTER XXXIX.

They who experience this inward work aforesaid, discern between the Christian indeed, and him who only hath the name.

THOSE who understand the inward work of the Lord, by his Spirit in its enlightening, bringing to repentance, regeneration, and the growth therein, they discern between the true Christian and him who hath only the name, but not the nature of a Christian indeed.

Such may boast themselves of being believers, and may have some form of religion by education, or may have imbibed some opinions and notions learned of men; yet if they know not the Spirit of God, and that to lead them, their religion is cold and scanty, as saith the aforesaid author:—"Heavy and languid, like the motion of a weight forced upwards; whereas the spirit of true religion is frank and liberal, and he who hath given himself entirely unto God, will never think he doeth too much for him, whilst he is doing what God requires of him."³

CHAPTER XL.

Whose charity is generally scanty, and bounded to their own party.

THESE, whose religion is barely by education, without the work of God upon their hearts, their charity is too generally bounded to their own party; whereas, those who have religion from the work of God within, in serving him, do so partake of his love, that their hearts are enlarged thereby with love to all men, and loving all men, can injure none, much less destroy them.

The increase of this love in the world tends to bring on that excellent gospel-prophecy (not yet fulfilled in the general), "Nation shall not lift up sword against nation, neither shall they learn war any more;"¹ the fields no more be stained with blood, but the earth enjoy its sabbaths.

Whereas, too many are envying and hating, spoiling and destroying one another; calling themselves Christians, but not taking Him for their example, who died for us whilst we were enemies in our minds to his meek and self-denying spirit.

(1) Isaiah ii, 4; Micah iv, 3.

CHAPTER XLI.

Whom they are apt to suppose are the elect, and in no possibility of falling away, notwithstanding the Apostle's testimony, Heb. vi. 4, 5, 6.

Too many also there are, who, although they break not out always to such violence towards others, yet are cold in their love, unless to those of party with themselves, and such they are apt to conclude are the elect; and these they think cannot miss of salvation, believing they are in no possibility of falling away, especially if they can give an account of having known some work of true grace, as if they had never read, what the Apostle writes, of some "who were once enlightened, and had tasted of the heavenly gift, and were made partakers of the Holy Ghost, and had tasted the good word of God, and the powers of the world to come."¹ Yet the Apostle plainly allows it possible for such to fall away, yet impossible to renew them again unto repentance, (which renewing them again implies they had been renewed before), and he shews this reason for the impossibility, "seeing they crucified to themselves the Son of God afresh, and put him to open shame."² They had once partaken of the benefit of his sufferings, had been enlightened by him, they had once repented, they had tasted of the heavenly gift, they had been partakers of the Holy Ghost, which Christ prayed his Father to send; yea, they had tasted the good word of God and powers of the world to come, and yet, by the Apostle's words, these might fall away.

(1) Heb. vi. 4, 5, 6. (2) Heb. vi. 6.

You that are concerned herein, pray consider what good beginnings of the work of true grace did these want, but they might fall.

I therefore tenderly desire all that know a true work of grace, that they do not presume as if all were done, or that they were now in no danger. For, suppose they have been enlightened, and seen their own corrupt estate, and somewhat of the sinfulness of sin, and have had a true sense of the defect of their own righteousness, and have prayed that the Lord would send his Holy Spirit to sanctify them, and had indeed been made partakers of the Holy Spirit in some measure, yet they may be still in danger; for those the Apostle here describes had received the Holy Spirit as certainly as any now, and yet might fall. Nay, few of these will pretend the Holy Spirit is received by them in this day, whereby they shew themselves abundantly short of these who might fall, (as the Apostle notes) which certainly had known a great work of the grace and Spirit of God; and, therefore, true beginnings are no further a security than as men go on to know the Lord, to believe in him, to rely upon him, and subject themselves unto the leadings of his Holy Spirit; for as the Apostle saith, "He became the author of salvation unto all them that obey him."¹

CHAPTER XLII.

The conclusion.

THIS Divine life, which, under the Scripture names of the Spirit,² the Gift of God,³ Light,⁴ Power of

(1) Heb. v, 9. (2) Ezek. xxxvi, 27. (3) Rom. vi, 22.

(4) John i, 6.

God,¹ and Wisdom,² so often mentioned in the foregoing pages, is that which works that wonderful change in the soul called regeneration, or the new birth, in the whole progress of it ; enlightening men to see their sins, and their state of wrath therein, in the sense thereof to cry for mercy in the name of Christ ; and, in obedience to this divine life or grace, learn to deny ungodliness and worldly lusts, and to proceed to a Christian life, to live soberly, righteously and godly, in this present world.³

In the progress of this work, the sinful habits are broken off, the inclinations to evil mortified, the conscience purged from the guilt of sin, and forgiveness of the sins that are past received ; and through the mercy of God these enjoy the benefits of the sufferings of Christ, that as he was raised up from the dead by the glory of the Father, even so we also (being guided by him) should walk in newness of life, knowing this, that our old man is crucified with him, that the body of sin should be destroyed, that henceforth we should not serve sin.⁴ This crucifying the old man, or mortifying the deeds of the body,⁵ is the work of this divine life or spirit, although we are not to be unconcerned therein.

It is thereby that men come to grow up in a true Christian life, to love God, to delight to serve him, to wait daily for heavenly bread from him, even bread of life,⁶ and to drink of the living waters ;⁷ to sit at the table of the Lord, to partake of the feast of fat things, and wine well refined upon the lees ;⁸ to know the communion of saints, and the fellowship with the

(1) 1 Peter i, 5. (2) Prov. iv, 6. (3) Titus ii, 12. (4) Rom. vi, 4, 6. (5) Rom. viii, 13. (6) John vi, 48, 50, 51. (7) ——— vii, 37, 38. (8) Isaiah xxv, 6.

living members of the mystical body of Christ,¹ who worship God in spirit, pray with the Spirit, sing in the Spirit;² and, as God requires, speak of his wonderful works to their immortal souls.

Here are no images, no image-making, but a pure dependence on the living word, and from thence a declaring what their eyes have seen,³ what their ears have heard, and what they have tasted of that word of life,⁴ which gives life to the world, and without which men have not eternal life abiding in them, but are in the death of the old Adam, shut out of the paradise of God, and by their own strength unable to return thither again.

This is the state of men in all professions, who do not know this life, and are not born again of it, though abounding in ceremony; or, although they hold as opinions true doctrines of religion, yet not being born of this divine life, this living and immortal word, they are dead unto God, though alive in the world, and busy in outside shews of religion.

Whose state soever this is, I tenderly recommend them to seek the spiritual knowledge of God, who is a Spirit;⁵ observe what God calls thee from by his spiritual voice inwardly. Perhaps some may say, I do not know that God speak spiritually to me. What! dost thou not know a secret voice in thee,⁶ that calls to amendment of life, that calls thee to forsake some darling sin which no mortal is privy to? Whose voice is this, but His, who searcheth the heart and knows the secret thoughts of men? He is God, and there is none besides him. Turn at his reproofs, and he will pour out of his Spirit upon thee, and make

(1) Phil. iii, 3 (2) 1 Cor. 14, 15. (3) 1 John i, 3. (4) Heb. vi, 5. (5) John iii, 24. (6) Acts xvii, 30.

known his words unto thee.¹ It may be thou hast been a secret mourner for thy transgressions, and hast said in thy soul, No one's sorrows are like my sorrows. Well, the Lord is near, who hath thus taught thee to mourn; turn thy heart towards him, and learn of him the ways of uprightness, so he will guide thee in his unerring path, and by his light lead thee through the valley of the shadow of death, and bring thee to behold his light.

Many, with eloquence of speech, and great composure of argument, have treated largely of religion; yet but few have taken notice of and recommended (to the observation of men) that power which enables a man to live a true Christian life, and without which man is unable.

Too many seem secure as they are, and either do not expect, or do not believe so great a mercy may be now received by men; but when, with seriousness, they shall observe that divers not of our persuasion have asserted so plainly this truly scripture-doctrine, what then can hinder men from being guided by it, but a love to their evil ways, and satan's leadings, till they become miserable for ever.

Why should so sad an end be still the choice of men? And yet their choice² it is, who either hate or else refuse to be reformed.

Satan of old beguiled Eve, insinuating—ye may sin and not die; but why should any go on still and choose to be beguiled, since Christ is come, and help by him, to resist and overcome the evil one, and having overcome, to sit down with Christ in his throne, as he hath overcome, and is set down with his Father in his throne.³

(1) *Prov. i, 23.* (2) *Isaiah lxi, 4.* (3) *Rev. iii, 21.*

To doubt the possibility of this attainment, is to question Holy Writ, wherein it is so plainly testified of, as the experience of God's faithful people, so much commended, so strongly commanded, and such helps of the Holy Spirit promised, with the rewards of everlasting blessedness to those who thereunto arrive.

Thou, therefore, who indeed desirest these eternal blessings, trust in the living God ; be guided by his counsel, and he will afterwards bring thee to glory.

When men thus come to the knowledge of Christ in Spirit, or the Spirit of Christ, and are led thereby into all truth, can they be ignorant of true gospel-doctrines ? Will these doubt which are the gospel-ordinances, what is the spiritual baptism that baptizeth into Christ ? Will they thirst any more after material water, or will the bread that perisheth be any more depended on by them for spiritual food ? Or may we not safely say, having tasted of the bread that Christ breaks and blesseth, their prayer will be, Lord, evermore give us this bread. And our gracious Lord, who taught us to pray for it daily, will answer the prayers of his true children ; they shall eat and drink in his presence, and be satisfied from his fulness, and in the enjoyment of his abounding goodness have in their souls to praise his glorious name. To whom, for his unmerited love, merciful favours, and renewed blessings, be hallelujahs, holy and eternal, world without end, Amen. O Lord, bring in thy other sheep that are not yet so of thy fold with us ; that they also, partaking of thy divine goodness, may in the sense thereof glorify thy name here and hereafter *for ever.*

THE END.

TEXTS OF SCRIPTURE

CITED AT LARGE, OR BRIEFLY

ERRATA.

- PAGE xii, line 8, better without a new sentence.
 .. 8, last line but 1, "Gods" with a small g.
 .. 17, last line but 4, "wordly" read worldly.
 .. 45, last line but 5, capital F to "father."
 .. 51, last line but 6, small t in "Truth."
 .. 110, line 12, capital T in "truth."
 .. 131, line 16, capital R in "rock."
 .. 132, last line but 2, capital R in "rock"
 .. 16, 88, 89, 106, 107, 108, 111, and 138, read "word" with a capital W in all cases where it means the inward or eternal Word.
 .. 29, 37, 78, 86, 87, 103, and 137, capital S to "spirit," meaning the Divine Spirit.

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xxxvii. 23.	126	ii. 4.	134
xxxviii. 4	27	iv. 4.	16
xliv. 1.	47	xi. 5	6

To doubt the possibility of this attainment, is to question Holy Writ, wherein it is so plainly testified of, as the experience of God's faithful people, so much commended, so strongly commanded, and such helps of the Holy Spirit promised, with the rewards of everlasting blessedness to those who thereunto arrive.

Then therefore who indeed desirest these eternal

who taught us to pray for it daily, with assured prayers of his true children; they shall eat and drink in his presence, and be satisfied from his fulness, and in the enjoyment of his abounding goodness have in their souls to praise his glorious name. To whom, for his unmerited love, merciful favours, and renewed blessings, be hallelujahs, holy and eternal, world without end, Amen. O Lord, bring in thy other sheep that are not yet so of thy fold with us; that they also, partaking of thy divine goodness, may in the sense thereof glorify thy name here and hereafter for ever.

THE END.

TEXTS OF SCRIPTURE

CITED AT LARGE, OR BRIEFLY TOUCHED IN THE FOREGOING
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